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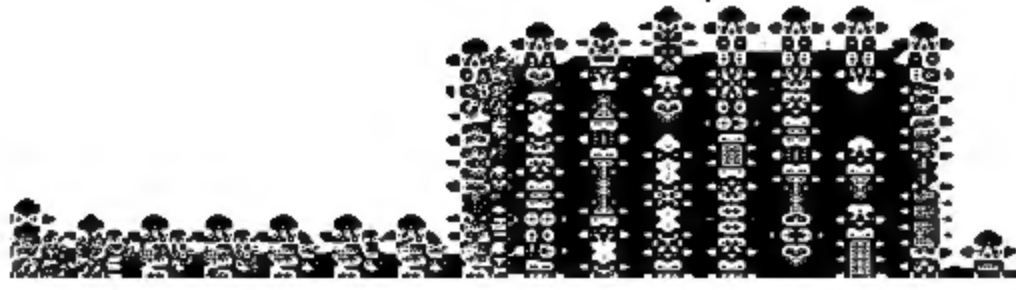
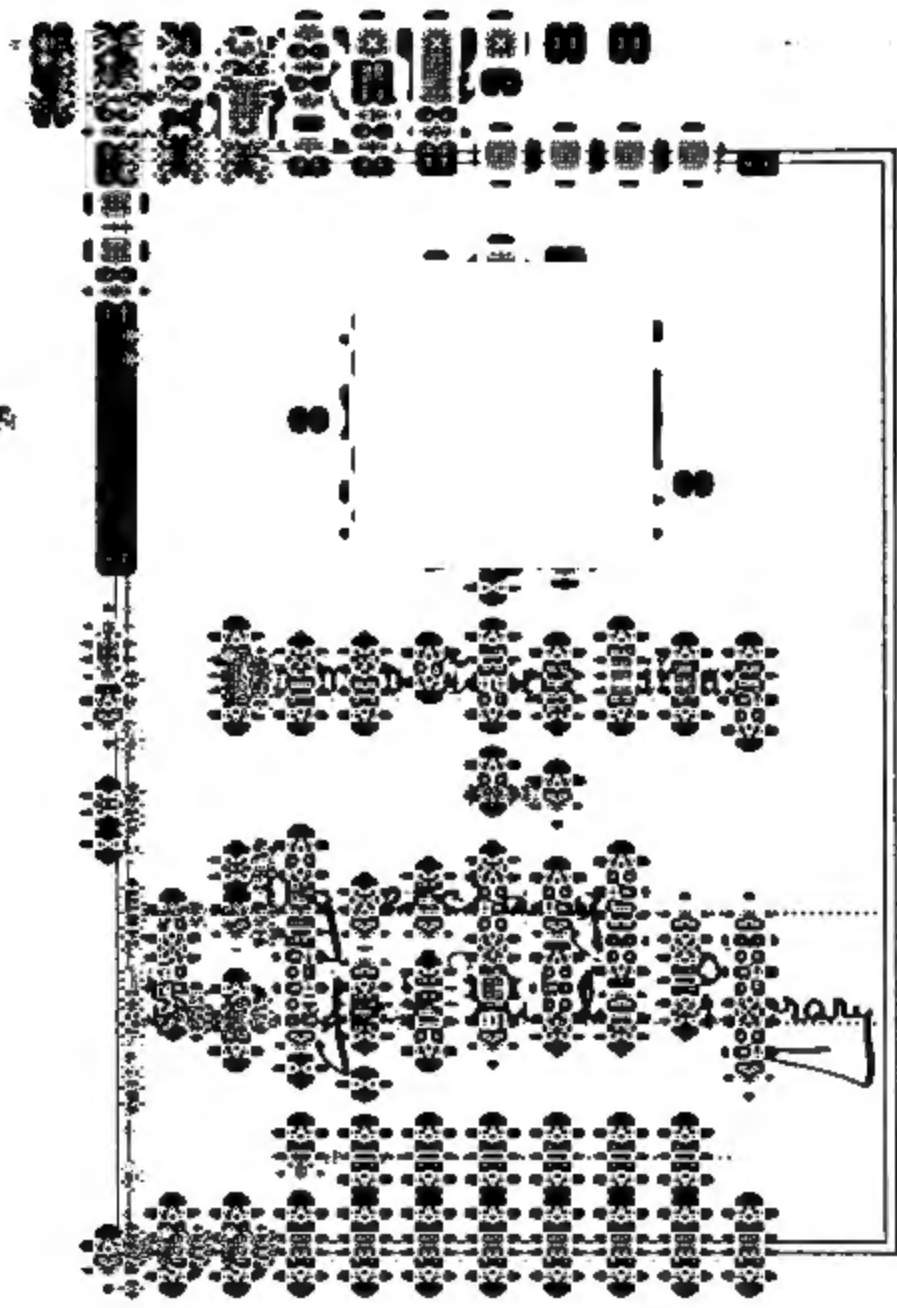
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REPLY  
TO  
THE CALUMNIES  
OF  
THE EDINBURGH REVIEW  
AGAINST  
OXFORD.

CONTAINING  
AN ACCOUNT OF STUDIES  
PURSUED IN THAT UNIVERSITY.

Edward Copleston

Χαλεπὸν τὸ μετρίως εἰπεῖν, ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς  
ἀληθείας βεβαιοῦται.

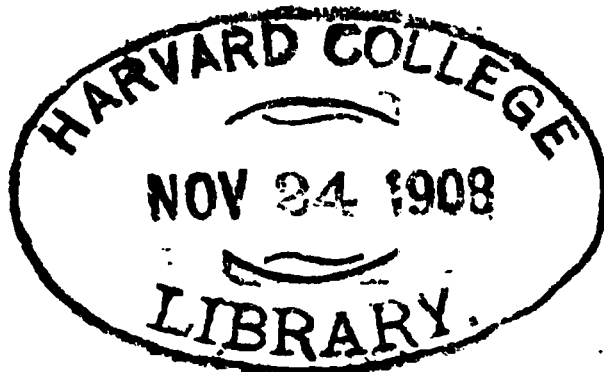
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## ADVERTISEMENT.

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**I**T will detract very much from the authority of these pages, but to prevent all possible misrepresentation it is right, to state, that a single individual is responsible for every fact, opinion, sentiment, and criticism, advanced in them. The undertaking was suggested by his own feelings, without communication or advice, and finished entirely by his own hand. Many things perhaps are contained in it, which would not be sanctioned by the general voice of this place. For the correctness of the statements, however, the Author has no fears : and for this he will not refuse to account in person, if it should ever be called in question by any respectable name. In the mean time he will defend himself against the variety of judgments that will probably be passed on his work, by a sentiment which is explanatory

tory of the motto he has assumed, and which the wisest historian has placed in the mouth of the greatest statesman of Greece.

Ὁ τε γὰρ ξυνειδὼς καὶ εὖνους ἀκροατῆς τάχ' ἂν τι ἐνδεοτέρως πρὸς αὐτὸν βέλεται τε καὶ ἐπίσταται νομίσειε δηλοῦσθαι· ὁ τε ἄπειρος, ἔστιν αὖ καὶ πλεονάζειν διὰ φρόνον, εἴτι ὑπὲρ τὴν αὐτοῦ φύσιν ἀχέει. Thuc. ii. 35.

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## INTRODUCTION.

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**I**N a late endeavour which I made to hold up to general contempt a work professedly designed for the Students of this University, a work teeming with faults, and presenting a view of its subject totally mistaken and confused, my only scruple then was, and my only source of regret now is, lest it should lead any to imagine that criticism of that sort is a thing which I admire for its own sake, or would myself willingly engage in. If no share of the disgrace, which such a publication must incur, had belonged to us, if no practical evil were likely to arise from it, evil of a kind which it is our especial duty to cure and to suppress, the work, however deceitful its name and its composition, might perhaps have been allowed to pass along unnoticed. But what might be conceded to the common practitioners in this faculty of authorship, cannot be claimed by him who boasts of his offices and employments in a seat of learning, in order to give weight and currency to his opinions—by him who had already spurned the rod which *gently* corrected him, and had  
given



given full proof; that none but the most rigorous and unrelenting discipline could have any avail. In such a case, it was well known, that no tender feelings would be harassed and tormented: and the ordinary smart, which literary disgrace brings with it, cannot by any manly reasoner be opposed to the exercise of an important public duty. When the author, not content with weaving his tiffue of cobweb errors in obscurity, presumes to hang them on one of the proudest columns of our national temple, who is the fickle *sentimentalist* that would stay the arm of criticism, or feel a pang at seeing the whole unfightly cluster swept away\*? Swept away, I trust, they now are, and added to that heap of useless rubbish which is for ever accumulating from the offal of the press: and I shall be well content if the criticism itself, as well as the folly which provoked it, be doomed to the same end. If there be any bits of finer temperament and harder substance found in it, they may be sorted

\* It is said that the author laughs at this criticism, as feeble and inefficient. If it fails of effecting its purpose, he may be sure another attempt of the same kind will be made. Of the province of taste, wit, fancy, and female education, I leave him in undisturbed possession. But if he again comes forward in the capacity of instructor to the Students of this University, or commits the credit of the University in any way upon his works, the solidity of his pretensions will be examined with the same freedom as heretofore.

from the mass, and worked up hereafter into some goodlier and more enduring form: but the rest, if it have done the service for which it was intended, may go with my free pleasure, where the hasty effusions of the hour naturally go, and be forgotten.

If, however, I shall have acquired the character of one who looks with a keen and malicious eye into the doings of his neighbour, or who is rather prone to discover what is amiss, than to praise and to be thankful for what is truly valuable, I shall have made a greater sacrifice than my wish or meaning was, to what I esteemed a public service. On this subject my opinions and my feelings will have been utterly mistaken. The disgust indeed, which I have felt at witnessing the misapplication of literary torture, far exceeds the satisfaction I have ever derived from the most just and salutary employment of it. And the present age has surely furnished abundant proof, how a cruel and unjust judge may defeat the purpose for which he was invested with his brief authority; and make us hesitate whether it be not better to live without laws and without magistrates, than to suffer the prejudices and passions of an individual to acquire an almost resistless sway, from the sanction of a regular and apparently constitutional tribunal.

The tribunal of which I speak every one will

understand. It is one of the ablest of our literary journals ; and, with the power of doing much good, seems to delight (shall I say it ?) in doing evil. It glories in abusing the privilege which public admiration at one time, and public fear since, has conferred upon it. But it is time to raise the voice of injured freedom and insulted honour. It is time to convince the world, that bitter invective and loud reproach do not always flow from the abhorrence of what is wrong, but often from the dislike only of what is different, or the envy of what is prosperous. If we had formerly to complain of mean and mercenary judges, we may perhaps have gained little by changing them for those that are capricious, prejudiced, or vindictive. The indulgence of malignant passion, if not so contemptible as the love of gain, is certainly more odious—and the stain of selfishness is as deeply ingrained in him, who, for the sake of serving his own partial interests and contracted relations in the community, undermines the reputation of his neighbour, or who laughs in secret at the mischief which his dark slander propagates, as in him who hoards the wages of his servility, and broods in silence at home over his ill-gotten treasures.

The vice indeed which first sprouted forth from this green oligarchy, and whose rank growth first required pruning and correction, was one  
which

which is the natural offspring of unresisted power. After having installed themselves with a little harmless pageantry, in a court degraded by the corruption of its former magistrates, and having displayed to the gaping multitude, with some decent ceremony, though with some vanity, their new robes of office, they soon began to make them feel the full rigour of their jurisdiction. It was a rigour however which fell indiscriminately on flagrant and on venial offences, on young and timid culprits, as well as on the most practised and incorrigible offenders: till at length the exercise of severity seemed to have blunted, and in some instances brutalized, the feelings of the judges. They respected not the smothered but yet unextinguished spark of virtue which shame indicates; and, for one act of temerity or indiscretion, dealt out the full measure of punishment without mercy: thus leaving to the generous mind, once stung by the consciousness of disgrace, no hope of retrieving its honour, and confirming the habitual delinquent in his bad courses, by making no difference between him and lesser criminals. The punishments themselves were accompanied by new and exquisite tortures, deserved indeed in some cases, but frequently employed only because the subject was likely to feel more tenderly, not because his crime was greater, or his audacity more offensive. And over too many of spotless  
life

life and character, they wielded, in wanton defiance of all our feelings, the sceptre of tyranny, instead of the sword of justice.

But what are the fruits of this harsh discipline, even supposing it to be impartial? Among the most industrious husbandmen in that vineyard are those, who are not impelled by want or the lure of high wages, but who *love their work*, and who think they cannot better or more honestly employ the time which God has given them, than in this task. These men, if treated with plain and homely fare, are well satisfied; but they turn with disgust and shrink back with fear from a service which exposes them to the headstrong and boisterous humours of some insolent taskmaster: and, rather than endure his railings and impertinence, they will eat their bread in private, and shun all communion, except with their nearest neighbours.

Why then should we permit a few forward and loud talkers to confound and silence such men as these? men, who though not fitted to guide the conversation in the great society of the world, are yet well qualified to sustain their part in it, to enliven, to diversify, and occasionally to enrich it? Why should we scare from the face of day that useful and laborious mediocrity, which is not ambitious of fame, although it may be tender of its reputation; which intrudes not into our uppermost seats, but demands only a civil and not unfriendly

unfriendly reception ? This surely is neither consistent with justice, nor humanity, nor sound policy. It is dangerous to check the current of free commerce. By so doing we either in time divert it wholly from ourselves, or idly pond back the wealth which ought to circulate through a thousand ducts and channels, for the public good.

Literature, as well as Science, if it does not go forward, is apt to perish where it stands, or even to lose ground rapidly. But let us not imagine that he who sits aloft guiding her car, or that the fiery steeds which bear it along, are alone entitled to our admiration. How many unseen hands are at this moment employed in shaping the various and complicated parts of that divine machinery ! How many in drawing together the fit materials for its structure, scattered as they are over the whole surface of the universe ! How many in exploring distant regions, for those gems and brilliant dyes, which glitter in the sunshine of peace, and captivate for a time our roving fancy ! How many faithful and diligent pioneers are now clearing thickets, fencing out precipices, and removing the obstructions with which time and neglect and prejudice and ignorance have contributed to impede our progress ! How many skilful engineers are planning new lines of direction for our road, smoothing ascents, cutting off angles and useless windings, uniting the yawning  
fides

sides of valleys, round which we formerly toiled in tedious circuit, and providing across the hitherto untrodden gulph a firm and safe passage! How many of livelier imagination, and more buoyant spirits, are adorning the road-side with flowers, dressing out the country, right and left, in all the fair varieties of nature, opening the landscape to our view, and giving us at intervals a prospect of those happy fabled regions, light up by the gleams of hope and of memory, which please even at a distance, and charm away the tedium of human life!

We are all engaged in one service, although our powers may be unequal, and our departments various. And whoever heartily and honestly lends himself to any of these duties, deserves not our contempt and derision, but our favour and encouragement. Let him even fail of satisfying the expectation he has raised, still if his labours have not been wholly barren, the most moderate services may be allowed to save him from the keen edge of scorn and ridicule and strong invective. Dulness must indeed be made to understand its proper level; arrogance must be humbled, forward ignorance abashed, error reprimanded, and prejudice condemned. But that powerful enginery should be reserved for offences of deeper guilt and more serious mischief, for the grovelling reptiles of quackery and obscenity, for the foul deformed monsters of  
malice

malice, sedition, and impiety. Against these let the indignant Spirit of criticism bare his red right arm, and hurl his thunders; against these let him send forth the fierce ministers of his vengeance, with their viper hair and sounding lash.

And to the immortal honour of the Editor of that Journal be it spoken, he *has* employed *his own* unrivalled talents, if rumour says true, most frequently in that service<sup>b</sup>. And by these manly efforts in the cause of virtue, he has raised to himself a monument, that will outlive the memory of those occasions which awakened them, and will continue to command our admiration long after the clamours of his enemies have been hushed, and even the well-grounded complaints of injured men have been forgotten. The boundless extent, however, of his wealth appears to me to have betrayed him into some wasteful and some injurious expenditure. There is a respect due to Genius even in its failings. When the predominant character is bright and pure, while blemishes here and there tarnish its lustre, I do not say these

<sup>b</sup> It is commonly reported that, among many other masterly Essays, the following have proceeded from his pen. On Ritson's Abstinence from Animal Food, No. 3. Moore's Poems, No. 16. Willan on Vaccination, No. 17. Cobbett's Political Register, No. 20.



blemishes should be palliated or unnoticed, but the tone of animadversion ought certainly to be lowered. Who is not offended at seeing **THE FIRST POET OF THE AGE** chastised, even when he errs, like a truant Schoolboy?

This severity, however, although a prominent vice in the conduct of that Review, is not the grievance which has called forth the present complaint. A remedy, indeed, for that evil in some measure adequate, may be found in the justice and candour of other critics, who possess the confidence of the public. But when the examination of works in almost every branch of science and literature is made the vehicle for covert insinuation and open railing against the English Universities, and especially against Oxford; when sarcastic sneers and allusions in one number are followed up by keen reproaches and bold accusations in the next; when the public are taught with unwearied and malicious industry to look upon us either as gloomy bigots, or lazy monks, or ignorant pretenders to learning and science; although the falsehood and malevolence of such charges may be visible to many, yet it must happen that such continual droppings will in time make an impression on the public mind, and, if not seasonably counteracted, will probably alienate that respect and confidence which we have heretofore

en-

enjoyed, and which it is the nation's interest, as well as our own, that we should never lose.

With persons accustomed to the press such attacks lose much of their force, or rather are altogether harmless. The malevolence is so evident, that they possess no weight or authority in themselves: and when the grounds upon which they rest are examined, it is usually found that they arise not from any positive misdemeanors, which are alleged against us, and which admit of distinct evidence and discussion; but that they are loose charges tacked on to some indictment, preferred against an individual perhaps, with whom we are quite unconnected, and glancing obliquely only at the University. It is not that we jostle them, or stop up the way; but they step aside, and leave their own business on purpose to insult and pick a quarrel with us. Nothing can more clearly mark a settled purpose and design than this practice. Hardly a book is noticed, (for I will not call their ordinary method *reviewing*,) which does not furnish an opportunity for this sort of calumny. And latterly the rankling humour has burst out in such exorbitant quantity, and with such a malignant aspect, as to call for immediate and strong remedy.

Of the Editor himself I do not think so meanly as to impute the wilful falsehoods and misrepresentations, with which his journal abounds, to his own

choice. Most probably he thinks the charges well-founded. For I believe many of them proceed from the vile serpent-brood which have been hatched in our own bosom—that hireling tribe of turncoats, who, disappointed of honours or rewards here adequate to their own fancied merits, have carried over to the enemy, as the most acceptable passport, some local information, and have courted the favour of their new employers, by mean detraction and extravagant abuse of their former friends. If any such there be, they will feel the justice of this rebuke without any more particular designation of their persons; and I wish them no severer punishment than that infamy, which, when their work is done, is the common lot of traitors with all parties.

In the mean time, one cannot forbear to reprobate the low spirit of jealousy, with which the Review has been long conducted; and which must have been well known to exist before those servile devotees presented their rank offerings. Long before these loathsome masses were introduced, a sprinkling of the same ill-flavoured substance had been a regular ingredient; and the palate of the public, thus gradually vitiated, was thought perhaps now duly prepared for that gross meal, which has sickened or poisoned all whose natural taste was not previously corrupted. My present purpose, however, is not to notice particularly

larly these petty cavils, but to hasten to the consideration of more solid and direct charges, having first disposed of one, which, as it proceeds from a writer of profound science and great ability, is the more deserving of our attention.

## C H A P. I.

*Of the Study of Aristotle, and neglect of the  
Mathematics.*

IN the 22d Number of the Edinburgh Review is a masterly analysis of La Place's *Traité de Méchanique Céleste*; which no one, I will venture to say, has read without feeling respect and admiration for the writer of the article, and gratitude for the distinctness with which he has brought home to his mind reasonings of the most abstract nature, upon the grandest and most sublime of all subjects. It is impossible to praise it too highly. But, in proportion to the homage we feel disposed to pay to uncommon talents, is our vexation at finding a powerful and enlightened mind, equally with the rest of his brethren, debased by a mean and unmanly prejudice. To no other cause can I attribute the following passage, which is preceded by reflections on the inferiority of the later Mathematicians of this country to those of the Continent.

“ We believe, however, that it is chiefly in  
 “ the public institutions of England, that we are  
 “ to seek for the cause of the deficiency here re-  
 “ ferred

“ferred to, and particularly in the two great  
 “centres, from which knowledge is supposed to  
 “radiate over all the rest of the island. In one of  
 “these, *where the dictates of Aristotle are still*  
 “*listened to as infallible decrees, and where the*  
 “*infancy of science is mistaken for its maturity,*  
 “the mathematical sciences have never flourish-  
 “ed; and the scholar has *no means of advanc-*  
 “*ing beyond the mere elements of Geometry*”<sup>a</sup>.”

The far-spread fame of Cambridge for Mathematical studies fixes this description to Oxford: and if the charge were true in the only sense in which the words can be understood, there is no ridicule or invective so keen, which that University would not deserve. The only parts of Aristotle’s writings, which can interfere with the Student’s progress in natural philosophy, are his Physics; the doctrines of which, it is well known, were formerly made the basis of instruction in that department of science through all the Universities of Europe. Early in the 17th century they received their rudest shock from the writings of Bacon. Before the end of that century, the new method had succeeded in dislodging the Aristotelian philosophy from its strong holds; and, as usually happens in revolutions of that magnitude, after a short interval of confusion among contending fac-

<sup>a</sup> Page 282.

tions,

tions, of which the Cartesian was for a time predominant, the old dynasty was by universal consent superseded, and the Newtonian quietly established on the throne. Under this comprehensive title I include, for the sake of convenience, the whole modern system of Natural Philosophy, which derives its origin from the works of Bacon.

Oxford, although the place where this new fledged philosophy tried her earliest<sup>c</sup> flights, and first plumed her feathers, was, I believe, one of the last fortresses, of which she took a formal possession. For the Aristotelian Physics were interwoven with the whole course of our studies and exercises; and it was not easy to reconcile the abandonment of them with the language of the Statutes, which public officers were bound to enforce. And thus, as in courts of Judicature, and other bodies of ancient standing, many forms and practices continued to subsist, which had lost their original force and meaning. Even after the new doctrines were received and taught, formal exercises continued to be performed according to the ancient regimen. How long this anomalous state of things lasted, I cannot exactly say; but it may safely be asserted, that, *for more than a century*, the Physics of Aristotle have been set aside,

<sup>c</sup> See the History of the Royal Society, which began at Oxford.

and,

and, except for the sake of satisfying liberal curiosity, and of tracing the progress of science, they are never even consulted.

What then must we think of the author of this calumny? Did he know that he was advancing a falsehood? This I will by no means affirm; and I am unwilling to suspect it. But he has at least shewn more eagerness to indulge a prejudice common, I am afraid, among his countrymen, than to acquaint himself with the truth of the case, as in justice he ought to have done, before he became a gratuitous accuser. The motive which dictated this accusation is too obvious to be mistaken. The sordid inner coating appears too plainly through the specious garb of candour and zeal for science, which is thrown about it: and when that is once discovered, no credit, it is hoped, will be given to opinions and insinuations, which rest more on the *authority* of the writer than the evidence of facts. On this account I think it needless to say much here upon the impudent, unsupported declaration, that, in Oxford, “the infancy of Science is mistaken for its maturity.” If it relate merely to the charge of teaching the Physics of the Peripatetic School, in preference to modern systems, it has been refuted already. If it regard the rest of our studies, it can at present only receive a flat contradiction; and, as I may be thought an interested party, my opi-



nions will carry but little weight. I trust, however, soon to convince the reader, by a plain unadorned exposition of the course of studies here pursued, that no calumny was ever more unfounded. And although I cannot claim any deference to my opinions unsupported by proof, yet I may surely expect, that the opinions of him will be disregarded, who is proved to be grossly ignorant of the circumstances about which he is speaking.

The latter part indeed of the accusation is expressed in a more distinct and tangible form, relating to a matter of fact.

“The Scholar has no means of advancing beyond  
“the mere elements of Geometry.”

What are the mere elements of Geometry? Are Plane and Spherical Trigonometry, are the properties of Conic Sections, of Conchoids, Cycloids, the Quadratrix, Spirals, &c. &c. the mere elements of Geometry? Is the method of Fluxions included under the same appellation? On all these subjects, lectures both public and private are given. Natural Philosophy in all its branches, and Astronomy, are taught, perhaps by one of those *two persons* whom the Reviewer<sup>d</sup> modestly allows to

<sup>d</sup> See Edinburgh Review, Number 22, p. 81. He complains, that even in the Cambridge method the spirit of discovery, the *δυναμις ευρητικη*, as he calls it, is not awakened. A genuine Edinburgh Reviewer ought to be careful how he meddles

Oxford, as equally capable with himself of understanding La Place. And that the Scholar *has* the means of advancing to Newton's Principia, is tolerably proved by the public examination of Candidates for the Degree of B. A. twice every year, in that work.

Here again I beg the writer will not think I am impeaching his veracity. In all probability he thought he was speaking truth. But his assertion is grossly false. There is some difference perhaps between asserting what one knows to be false, and asserting as a thing known what one really knows not: I willingly leave the Reviewer this loop-hole for his conscience and his character; only assuring him, that, notwithstanding our scholastic jargon, such subtleties have been long ago exploded at Oxford from our doctrine, and few things would be more despised and condemned amongst us in our practice.

Throughout this examination I have taken it for granted, that the Physics of Aristotle were the *infallible decrees* intended by the Reviewer.

dles with Greek. If he quotes two words, one of them in all likelihood is wrong. I say a *genuine* Edinburgh Reviewer, because the Greek criticisms in that Journal, some of which are learned and ingenious, have, I believe, been *all* furnished from English Universities. In *many instances* I know they have. Such phrases as *δυναμις ευρητική*, and *tribrach periods*, for sentences of three members, [vid. Number 18, p. 398.] betray their Northern origin.

Both the subject on which he is writing, and the whole tenor of his argument, require that interpretation. It was not necessary therefore in this part to defend the study of other treatises by the same Philosopher, which have no connexion with these pursuits. Some account will be given of these under the head of Studies pursued in this University. Let me be permitted however to say a few words in this place of the venerable Sage, whose revilers have perhaps exceeded in ignorance the bigotry and folly of his most devoted admirers.

It has been a current charge against Aristotle, that he meditated the same thralldom over the minds of men, which his pupil Alexander endeavoured to effect over their bodies and fortunes. A charge which, from its flippancy, one might suspect to be of French growth, but which had its origin with no less a name than Bacon. Now if ever a writer laboured more than another, in an age of sophistry and dogmatism, to establish the empire of Common Sense and Reason, it was Aristotle. He was thoroughly versed in all the doctrines of the Schools of Greece. He subscribed implicitly to none. He even incurred the obloquy of deserting and undermining his master Plato, because he rejected the visionary speculations of that philosopher, however fascinating to the fancy, as delusive and irreconcilable with reason.

reason. He is most generally known as the author of the Syllogistic form of Reasoning, in which his aim has been commonly misunderstood, and misrepresented even by those who should have pointed out and corrected the vulgar error. This is one of the least of his works : but it is a noble specimen of that inflexible unwearied perseverance, which the love of truth only, mixed perhaps with the honest love of fame, is able to sustain. His chief characteristic is a resolute endeavour to get to the bottom of his subject, whatever it may be. In this resolution his firmness and intrepidity are beyond example. It resembles that unextinguishable ardour, that insatiable desire, of finishing their enterprize, attributed to the heroes of romance. He never rests satisfied with partial glimpses and imperfect demonstration, where the subject seems capable of closer handling. And however thorny and desert the tracts through which he pursues his prey, however far he may be led from the cultivated and elegant walks of life, the fear of losing admiration, or of disheartening his companions, never bends him from his purpose.

These virtues, conspicuous as they are in all his writings, are most observable in what is now called the Organon ; because, from the dry and repulsive nature of the subject, it possesses hardly any other attraction. Much of this work is at present

sent useless, as being applicable merely to the Greek language, and to errors and practices now seldom observable. Much of it has been judiciously compressed and *re-cast*, with increased perspicuity and no loss of matter: and some of the modern compendiums, more especially that of Aldrich, contain the substance of the original, relieved of its tedious explanations and subtleties, and totally free from the barbarous jargon with which the later Schoolmen had overloaded and corrupted it. It is in this reformed shape that his system is now studied in the University. And besides the incidental benefit derived from the rigorous accuracy, with which every argument is analysed, much good is supposed to arise from enabling a young Student to state his reasoning, *whenever it may be necessary*, in its most bare and elementary form, and to examine any suspected reasoning of another by the same rule.

These were the leading objects, which the Author of the Organon himself had in view when he unfolded the system. He has been absurdly supposed to have forged this weapon for the purpose of endless wrangling. Nothing is more opposite to the truth. Its principal use and advantage is to *cut short* wrangling, by marking out precisely the real object of dispute, and by confining the disputant to correct reasoning. Before the method of the Syllogism was invented, an ingenious  
Sophist

Sophist could set at defiance the soundest and the most acute reasoner : but the laws of the Syllogism, if well enforced, cannot by any art be long evaded, and if the contending parties be of equal power, (which is the only way of trying the utility of any method,) *truth must prevail*. The practice of wrangling [*ἐριστική*, as it was anciently called,] or supporting an argument for the sake of victory, is adopted merely as an exercise to try the powers and dexterity of the disputant, to give him the free use of his limbs, and the command of his weapons : just like the practice of a fencing school<sup>e</sup>, or the drill of a light-horseman. And as this was one of the favourite exercises in the leisurely schools of Athens, it is no wonder that its author should have pointed out the assistance, which might be derived to it from his own system. But never, no never, does he by his advice, his sentiments, or his example, encourage that perversion of the noblest faculty of man, in serious discussion : on the contrary, he always speaks of it with contempt ; and he has done what he could,

<sup>e</sup> It is related as a shrewd saying of a Nobleman, who, upon being shewn the College of the Sorbonne at Paris, and being told that regular disputations had been held in their hall for six centuries, asked, what they had *settled* in all that time. To me the wit appears no better, than if a man should ask in a fencing-school, how many quarrels had been ended, or how many men slain there.

by exposing all the trick and mystery of false reasoning, to suppress and defeat the imposture. In all his writings he spurns the use of such artifice: he never evades the difficulties of his subject: he never seeks to disguise or gloss over the imperfections of his reasonings; maintaining, that it is better to get near to truth, even if we cannot reach her, than always to stand contentedly at a distance.

Some allowance will, I hope, be made for the length of these remarks. It arises from a conviction, that the world are greatly misled, on this subject, by writers of high authority, and from an earnest desire to vindicate an illustrious name from the unjust aspersions, with which ignorance and frivolity delight to insult it.

Even the candid and sagacious Locke is not proof against the blind propensity mankind feel to mark their disgust of the abuse of a thing by denying its use. How else can we account for his continual reflections on the folly and uselessness of Logic, when in his *Thoughts on Education* he recommends that his friend's son should be made to read Chillingworth? Read Chillingworth! Not a page of Chillingworth is intelligible without Logic. All the distinctions of Logic, the maxims, the rules, the technical names and phrases, are employed in the course of his controversy, not only without scruple, but in a way which

which would now be called pedantry and ostentation. The same advice is repeated by Dr. Reid, in his Analysis of the Organon, inserted in Lord Kaimes's Sketches of the History of Man, joined with many just reflections on the utility of Logic ; and yet he manifestly under-rates the system of Aristotle ; and one may collect from some of his remarks, that he has no value for it whatever, and thinks the study of it a waste of time.

In reading through that Analysis, I confess I have been struck with the inconsistency of Dr. Reid, as well as with the erroneous positions and interpretations he now and then advances. It is difficult to reconcile the tone of levity and disrespect sometimes assumed, with the acknowledged acuteness, accuracy, and ingenuity, of the system he is examining. That Aristotle has purposely darkened his demonstrations, by using A, B, C, instead of words, is so futile a charge, that one wonders how it ever appeared there<sup>f</sup>. The contempt expressed for the *Dictum de Omni et Nullo*, and the remark at the end of Sect. 5. on the frivolity of the whole system which is resolvable into this principle, argue either an inadequate view, or a forgetfulness, of its true nature and design<sup>g</sup>. The same thing may be said of the

<sup>f</sup> Chap. iii. sect. 3.

<sup>g</sup> It is the very beauty of science, to resolve the most intricate theorems into some simple elementary truth ; and that



enquiry how far the Syllogism is an engine of Science. As an engine of Science it is not, and never was, proposed.

Lord Kaimes's own remark<sup>b</sup>, that "Aristotle himself never attempts to apply his syllogistic mode of reasoning to any subject handled by him"—that "on Ethics, on Rhetoric, and on Poetry, he argues like a rational being, without once putting in practice any of his own rules," is, like many other remarks of the same writer, flippant and false: the treatises he mentions are the most copious source of examples in every part of Logic, and the resolution of argumentative passages in those works, into their syllogistic elements, is a common and easy exercise for young students.

It is unfortunate for the fame of Aristotle, that he should be known chiefly as the Author of the Logical Treatises. The Treatise on Rhetoric is a magazine of intellectual riches. Under an arrangement the most accurate perhaps and the most luminous ever marked out, the diversified elements of thought, of feeling, and of taste, are presented in due order to the reader's mind. Nothing is arbitrary, nothing gratuitous. Long ex-

which provokes Dr. Reid's contemptuous exclamation is really the great and well-grounded boast of Logic.

<sup>b</sup> Page 166. 4<sup>to</sup>. edit.

perience with mankind, attentive observation of human nature in public and in private life, the political history of past times, and the occurrences of his own age, furnished him with the materials of this great work. In the course of the enquiry, nothing is left untouched, on which Rhetoric, in all its branches, has any bearing. His principles are the result of extensive original induction. He sought them, if ever man did seek them, in the living pattern of the human heart. All the recesses and windings of that hidden region he has explored : all its caprices and affections, whatever tends to excite, to ruffle, to amuse, to gratify, or to offend it, have been carefully examined. The reason of these phænomena is demonstrated, the method of creating them is explained. The third Book contains a body of rules for good writing, traced to those natural principles, out of which they all grow, and illustrated by examples, which his own intimate acquaintance with the best poets and orators of Greece readily supplied. The whole is a text-book of human feeling ; a storehouse of taste ; an exemplar of condensed and accurate, but uniformly clear and candid, reasoning.

It would lead me too far, if I were to do justice to my own feelings on this subject. These works will perhaps be mentioned again, when I come to treat particularly of our plan of Study. In the

mean time let it be observed, that the writings of this great Philosopher on Logic, Rhetoric, Poetry, Ethics, and Politics, were not merely dissertations and essays, such as procure fame to the writers, if they contain but some valuable hints and opinions diffusely argued: they are not merely critical *diatribes* and ingenious detached arguments, improvements upon former theories. But they are, what is the highest and most laborious effort of human intellect, entire *systems* moulded into a full and perfect shape; they are buildings planned and raised from their foundation by the same hand, and carefully finished in all their parts. Nothing seems to have been too vast for his comprehensive mind; nothing too minute or intricate for his sagacity.

He is accused indeed of severe judgment of those who went before him, of a dictatorial spirit, of jealousy against his contemporaries, of pride and arrogance. As these charges are unsupported by proof, it is enough to say that I have met with no proof of them in his writings. And they may in general be refuted by that sentiment of his own, that noble characteristic, which often raises the clamours of little minds, an uniform zeal in the cause of truth—a settled devotion, which suffers no other passion to interfere with it. A sentiment, which I cannot but recommend to the attention of this Reviewer,

viewer, if ever he should feel himself wavering between his prejudice and his conscience.

*Ἀμφοῖν γὰρ ὄντοιν φίλοι, ὅσιον προτιμᾶν τὴν ἀλήθειαν.*

Let me dismiss this section then with a translation of that honest and manly conclusion to his *Organon*, in which he asserts his claim to originality, with fearlessness indeed and freedom, but without arrogance. The substance of the passage has been well given by Dr. Reid<sup>i</sup>, although he has mistaken the meaning of the text in two or three places, especially in the last sentence. I shall follow his method in rendering it, correcting him only where he is evidently wrong.

“ Of those things which may be called inventions, some have been begun only in a former age, and have grown up to perfection by means of successive improvements; some are the work of the first inventor, but remain in a rude state till enlarged and improved by other hands. The chief merit however is due to the beginner. For the beginning, though small, is the most difficult; to add to it by degrees, and complete it, is comparatively easy.

“ Now with regard to the Dialectic art, there was not something done, and something remaining to be done: there was absolutely nothing done. For those who professed the art of

<sup>i</sup> Page 227, Lord Kaimes.

“disputation resembled the Rhetoricians of Gor-  
 “gias’s school. As these composed orations, so  
 “the other framed arguments, which might suit,  
 “as they imagined, most occasions. These their  
 “scholars soon learned. But they were in this  
 “manner only furnished with the materials pro-  
 “duced by the art: the art itself they did not  
 “learn. It was just as if a man, professing to teach  
 “you how to protect the feet from injury, should  
 “bring you shoes of all sorts and sizes. He does  
 “perhaps by so doing answer your present pur-  
 “pose; but he does not, as he professes to do,  
 “teach you the art of providing for yourself.

“Upon Rhetoric indeed much has been al-  
 “ready written; but on the art of reasoning, no-  
 “thing: the whole of what I have composed on  
 “that subject is from myself; and it has cost me  
 “much pains. And should you find upon ex-  
 “amination that my system, though deriving no  
 “benefit from former labours, is yet not unwor-  
 “thy of comparison with others, which have by  
 “flow degrees been brought to perfection, I have  
 “only to express my hope, that you will forgive  
 “what may be left undone<sup>k</sup>, and that what  
 “has been done will meet with a favourable ac-  
 “ceptance.”

<sup>k</sup> It should be observed, that the Hypothetical Syllogism,  
 of which he promises, in the first book of the First Analytics,  
 to treat more fully afterwards, is altogether omitted.

CHAP.

## CHAP. II.

*Examination of a Criticism, in the 28th Number of the Edinburgh Review, on Falconer's Edition of Strabo.*

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**BEFORE** I proceed to examine the justice of the Reviewer's criticisms, and the truth of his assertions, it may be as well to correct what was perhaps only a mistaken opinion, concerning the responsibility of the University for works printed with the approbation and assistance of the Delegates of the Press.

The Clarendon Press has been liberally endowed, and the management of its concerns is entrusted by the University to a board of Eleven Members, called Delegates of the Press, who derive no emolument from their office. They have the entire disposal of its funds: they direct what books shall be printed; and to what extent the Authors or the Editors shall be favoured with their aid. A constant and regular supply issues from this press of Bibles, Common Prayer Books, and reprinted editions of the most useful works. Persons who project improved editions often submit their proposals to the Board, which are always  
attentively

attentively considered, and encouraged in proportion to the opinion entertained of the competency of the person, and the general merits of his plan. If the plan be adopted, the money for carrying it on is supplied, and the whole risk is thrown upon the public fund. It is also common for undertakings of this kind to originate with the Delegates themselves; and in that case individuals are sought out, who are thought well qualified for conducting them, and who have given, either in public or private, some proof of their fitness.

In none of these proceedings do the Delegates take on them that kind of responsibility which belongs to the Editor of a work, except as far as the printing is concerned. For the general plan, and the general competency of the person employed, they *are* responsible, but not for the detail of the execution. Mistakes both in matter and in language may be made, for which an Editor may be blamed: but the disgrace attached to these mistakes cannot in any fairness be imputed to the Delegates; especially if the work contain valuable materials procured by their means, and openly communicated to the world.

With these general remarks premised, let us proceed to examine the charge brought against the University by this Reviewer. The introductory reflections I leave untouched: they are intended only to heighten the effect of what follows: and  
if

if I can shew that what follows is *false, unjust, and ignorant*, the efficacy of this rhetorical flourish will not be great.

The writer clearly does not pretend to be a Logician; or to understand when two propositions are opposed to each other. For instance, he says, “the most confident hopes are excited, that every new impression of a classic volume from the Clarendon Press will exhibit it with every remaining obscurity or ambiguity explained.” But this hope, he adds, is constantly disappointed: and why? “because, although this learned body have occasionally availed themselves of the sagacity and erudition of Ruhnken, Wyttenbach, Heyné, and other foreign professors, they have, of late, added nothing of their own.” Where insult and abuse are uppermost in a writer’s mind, it is no wonder that he forgets his reason. The absurdity of saying that editions issuing from the Oxford Press are inferior to expectation, *because* they incorporate the labours of foreign critics of the first eminence, instead of British, is too gross to require a comment.

The reader is next reminded of an “unhappy attempt at an improved edition of Apollonius Rhodius,” by which the critic supposes “the Graduates of Oxford were satisfied that degrees neither implied nor conferred science, but that a man might become a *Master of Arts* without

F

“possessing



“ possessing any knowledge or skill whatsoever in  
 “ that particular art which he professed, and  
 “ which he was chosen and appointed to practise  
 “ for the benefit of the community.”

If the edition be a bad one, where is the need of exaggeration? At any rate it has no business here. I do not call it a good edition: but it is a useful one; and, notwithstanding the wrong readings which it has, I will undertake to match the latinity of the Editor against that of this Critic, if ever he shall favour the world with a similar attempt.

The quotation above is somewhat abridged. The following I give entire.

“ Certain it is, that no such attempt has been made  
 “ since, except in the single and minute, but very  
 “ successful instance of Aristotle’s Poetics; which was  
 “ produced by an *auxiliary volunteer*, residing in the  
 “ metropolis, *engaged in business*, and never secluded  
 “ from the avocations of society. *By not enjoying the*  
 “ *leisure*, perhaps, he never contracted the indolence  
 “ or apathy of a Monk; but preserved the activity,  
 “ even by the distraction of his faculties. His name  
 “ stands in the title-page plain Thomas Tyrwhitt—  
 “ without any decorative adjunct or title of degree,—  
 “ though it would have done honour to the proudest  
 “ which the most exalted seat of learning could be-  
 “ stow.”

Left it should be imagined that there is any  
 truth

truth in what the Reviewer intimates, that Tyrwhitt *took no degree at Oxford, and was not even a member of the University*, I will add a very brief summary of facts and dates concerning that illustrious critic.

He was born in 1730; came from Eton to Queen's College, Oxford, 1747; took the Degree of B. A. in 1750; was elected Fellow of Merton in 1755; took the Degree of M. A. in 1756; and remained Fellow of that College seven years; i. e. till 1762; when he was made Clerk of the House of Commons, and resigned his Fellowship. *He quitted all public employment in 1768;* from which time till his death in 1786, he occupied himself chiefly in critical and other literary studies, to which the greater part of his former life had been devoted. His Poetics is a posthumous publication from unfinished notes, and the title page of course arranged by another hand.

The next preliminary charge relates to the edition commonly called the Grenville Homer.

“ The editors, he says, have *religiously retained all*  
 “ *the errors of Clarke's edition*, even those intro-  
 “ duced on the authority of mere conjecture, and in  
 “ instances where the true reading had been twice be-  
 “ fore published on the authority of the Venetian Ma-  
 “ nuscript. One of these *so appalled us*, in the 20th  
 “ line of the first Iliad, as to deter us from all further

“ critical examination : for, when a gross violation of  
 “ idiom in the use of the moods and voices, *introduced*  
 “ *arbitrarily* to supply a defect in the metre, neither  
 “ excited suspicion, nor suggested inquiry, no one who  
 “ values his time can think it worth while to go far-  
 “ ther<sup>1</sup>.

To this I answer, that the Editors *have not religiously retained all the errors of Clarke's edition*—that although Clarke's text was the basis, many readings were corrected during its progress through the press, on the authority of MSS. collations in the editions of Ernesti and Villoison, and of a MS. in New College Library. Of these new readings there are *twenty-five* in the two first books of the Iliad, and *near three hundred* in the whole Poem. In the Odyssæy there are *above one hundred and fifty*; and the collations of the Harleian MS. by Porson, some of which are incorporated with the text, are given entire at the end of the volume.

Now, with regard to the 20th line of the first Iliad, which so appalled the Reviewer, it may be proper first to state, that the *plan* of the edition was simply to give the text. No critical remarks or discussions were to be introduced. No reading therefore was to be received which required discussion to support it.

<sup>1</sup> Page 431.

The 20th line in Clarke runs thus,

Παῖδα δέ μοι λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθε.

In the editions of Wolfius<sup>m</sup> and Heyné it is,

Παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ δ' ἄποινα δέχεσθαι.

Clarke has a note of some length, giving reasons for rejecting λύσατε, which had been a common reading, and λύσασθε, which Barnes had adopted, and ending with a conjecture that λύσοιτε is the true reading: but as λύσαιτε *had the authority of the Vatican and Florentine MSS.* he prefers it. δ' ἐμοὶ he himself prefers to δέ μοι, as being more emphatic, but he does not alter the text. He objects to the reading,

Παῖδα δέ μοι ΛΥΣΑΙ τε φίλην, τὰ δ' ἄποινα ΔΕΧΕΣΘΑΙ,

as not agreeing in construction with what follows, Ἀζόμενοι. To this objection Ernesti has since replied, by pointing out similar cases of construction; but he expresses no disapprobation of λύσαιτε, and no preference of the other. The reading is also confirmed by the Venice and other MSS. which have δέχεσθαι, although with λύσαιτε instead of λῦσαί τε. Bentley conjectured λύσαντε, which would certainly accord with the sense and construction; but it is not necessary to have recourse to that remedy.

<sup>m</sup> Wolfius indeed reads, without assigning his authority, τὰ τ' ἄποινα δέχεσθαι.

After

After this view of the case, I will leave it to the reader to determine whether he ever met with a more despicable instance of conceited pedantry, than the exclamation of the Reviewer, that he *was appalled* at this reading, and could go no farther; a reading which Clarke preferred to that since adopted by Heyné and others: and whether an edition which took Clarke's text as a basis could have made the proposed alteration, against Clarke's deliberate judgment, without assigning a reason; to do which was not compatible with the plan laid down. Thus too there are, besides that already noticed, two other positive untruths in this single sentence of the Review. For *λύσαιτε* is *not* a reading introduced arbitrarily: and *λῦσαιτε* has *not* the authority of the Venetian MS. which, as published by Villoison, reads *λυσαιτε*.

All this however is by way of prelude to the main attack. He goes on to say, with admirable consistency, that having observed this degeneracy and ignorance in Oxford Editions, he now "*confidently expected*" a most complete edition of Strabo: and adds,

" We therefore learned, with much satisfaction, that  
 " no pains nor expense had been spared in obtaining  
 " collations of manuscripts from the libraries on the  
 " Continent, as well as from those at home: *but* that  
 " the materials would be *worthy of the artists*, and the  
 " solidity

“ solidity of the *substructions* correspond with the  
 “ weight and extent of the edifice <sup>n</sup>. ”

In the same page, after alledging that the student has a right to claim the Editor's judgment of preference among the various readings, he proceeds ;

“ This claim becomes stronger when the *office of*  
 “ *editor is undertaken by a learned body*, whose busi-  
 “ nefs is public instruction, or *is delegated by them to*  
 “ *such of their members* as are deemed most competent  
 “ to express the judgment, and exercise the authority  
 “ of the whole . . . . from such a *synod of critics*,  
 “ the republic of letters have a right to expect a *work—*  
 “ not merely the raw materials of one, &c.”

To this the best answer will be a reference to the statement already given respecting the Delegates of the Press. The passage admits of no other, and deserves no other, at least no other of a literary kind. The clause, “ *is dele-*  
 “ *gated by them to such of their members &c.* ” will be considered immediately.

For the sake of convenience, then, it may be better first to dispatch some assertions of an extraordinary kind, although they do not lie in exact order, and then to examine more at large the philological criticisms. These assertions, as they are not commonly met with in good society, it is difficult to describe by any proper title. In-

deed, so numerous are they, that I am persuaded, if the writer had only resided a fortnight among the Houyhnhnms, he would have compelled that nation to enrich their language. The first of them is, when criticising a note of the Editor's, he calls it,

“ A passage from the University press, and the pen  
 “ of a *distinguished Graduate, selected from the whole*  
 “ *body, at an advanced period of life*, to conduct the  
 “ greatest work that it had undertaken for more than  
 “ a century preceding<sup>o</sup>.” *Splendidè mendax* P!

The *truth* is, the Editor *never was a Graduate*, he *was not a member of the University*, when he undertook this work: *he was not then at an advanced period of life*: he resided here a little more than a twelvemonth during the progress of it, chiefly that he might enjoy the society of literary men, and the use of the libraries: he was *not* “ *selected therefore from the whole body*,” nor indeed was *he selected* by the University at all. All this, however, the Reviewer asserts, that he may have an opportunity of calling the Latin, Oxonian Latin; a phrase which he repeats with a degree of assurance, not undeserving of a coarser epithet.

<sup>o</sup> Page 437.

<sup>P</sup> *Splendidè*, of the first magnitude. If the reader is not familiar with Horace, he will find a learned commentary on this expression, in Congreve; Love for Love, Act II. Sc. 5.

Pindar gave good advice to a Prince, which may not be unfuitable to a Reviewer.

ΑΨΕΤΔΕΙ δὲ πρὸς ἄκμονι ΧΑΛ-  
ΚΕΤΕ γλῶσσαν.

Εἴ τι καὶ φλαῦρον παραιθύσ-  
σει, μέγα τοι φέρεται  
Πὰρ σέθεν· πολλῶν ταμίας  
Ἐσσί.

Χάλκευε brings up a familiar image, by which a certain moral quality is sometimes indicated, not of the most amiable kind. If the Reviewer meant to comply with this precept when he wrote, he should have taken care to follow it throughout; but he has been as unhappy in the choice of an anvil, as any gentleman of his profession ever was. Let us now examine some more work from the same forge.

“ We have nevertheless *perused the whole attentively,*  
“ and can again assert, that the printers have done their  
“ duty in rendering very accurately that which was  
“ put before them. The accuracy is, however, that of  
“ the Chinese tailor, who, in making a new coat from  
“ an old one, copied all the darns, patches and blemishes,  
“ which he found in the pattern. In the same manner  
“ here, *every error of the press,* and usual inaccuracy of  
“ spelling that had crept into the Amsterdam text, is  
“ *religiously retained*.”

Again :

¶ Page 440.

G

“ The



“The text, which has been so fervilely copied, is  
 “merely a repetition of Casaubon’s; who does not  
 “appear to have superintended the printing, or to have  
 “corrected it at all himself; whence errors have ac-  
 “cumulated on errors : *which are all carefully embalm-*  
 “*ed and preserved in the splendid edition before us.*”  
 Ibid.

The best answer that can be given to these charges has already appeared in the Gentleman’s Magazine for September 1809. A long list of readings in the Oxford edition, together with those of the Amsterdam edition of which they are corrections, is there inserted. It is needless to repeat the particulars here : but I cannot do better than copy the remarks with which the writer of that article follows up his list.

“You have here, Mr. Editor, more than *Fifty Cor-*  
 “*rections* of the Amsterdam edition, within the compass  
 “of *fewer than one hundred successive pages* of the Ox-  
 “ford edition. This list does not include any which  
 “are merely accentual ; and it is confined to the text,  
 “though the version and notes would have supplied a  
 “still larger number. I have also examined more than  
 “300 of the subsequent pages, and they bear the same  
 “testimony to the *attentive perusal* of which the Re-  
 “viewer boasts, and afford the same ground for an  
 “unqualified reliance on his candour, and his scrupulous  
 “love of truth <sup>r</sup>.”

<sup>r</sup> Gent. Mag. Sept. 1809, page 351.

Equally

Equally undeserving of respect with his assertions are the doctrines and opinions of this unhappy critic. In the first display indeed of these, may be observed the same disingenuous spirit as in the former part. He treats the Preface and the Notes, as if they proceeded from the same pen; whereas the writer of the Preface informs him in the first paragraph, that the Editor was his Uncle, and that (he having been dead many years) regard for his memory was one motive which impelled him to this undertaking. The Preface goes on to say, that the Editor never designed a revival of the Text of Strabo; and that *he was supplied with the new Collations, procured at great expence, by the liberality of the University of Oxford.* This Preface is dated *Bathoniæ*, which being prefixed too to a Book on Geography, one would hardly have expected to see interpreted as it is by this Gentleman, “written “ in the University of Oxford<sup>s</sup>.”

Assuming that this stain belongs to it, he proceeds to handle it very roughly; but, not content with noticing errors, he ventures upon some critical dissertation. The passage of the Preface on which he remarks is this.

Cæterum agam uti potero, et, si nihil aliud afferam, saltem ea recensabo, quæ rationem operis te edoceant,

<sup>s</sup> Page 433, l. 22.

quibus subsidiis instructa est hæc Strabonis editio, vel quæ aliqua ex parte incrementa eam sumpsisse contigerit.

The phrase, "*edoceant quibus instructa est*," he says, would not be admitted in any place, "where ignorance is not privileged by degrees of science;" and that to make it Latin we must either write *subsidia quibus* or *est*, instead of *fit*.

I do not defend the phrase; but the fault is common: and this critic has not pointed out what principle it violates: he only says generally, that although the proper and discriminative use of the Indicative and Subjunctive moods be often a point of extreme nicety, yet in this case the error is gross and obvious—a remark, which is of no benefit to the reader. Indeed, he calls it, when referring to the same passage<sup>t</sup>, the use of the Indicative *with the relative pronoun*, subordinate to another verb. Before many pages are read, it will probably be made evident, that this remark proceeded from entire ignorance of the true nature of *quibus*: and the point is one of such frequent occurrence in Latin, that I hope to be excused for treating it at some length.

The difficulty then of determining the proper mood in such cases arises chiefly from the ambiguity of the Latin oblique cases *cujus, cui, quem*,

<sup>t</sup> Page 436, l. 16.

&c. in the singular number, and all the cases *qui*, *quibus*, *quæ*, &c. in the plural : and this ambiguity is caused, by their belonging to different nominatives, *Quis* and *Qui*. These words are derived, as Perizonius has well shewn<sup>u</sup>, from the different Greek roots, *Τίς* and *Κός*, and in the old Latin preserved a distinction in their oblique cases, till in process of time the Relative *Qui* in most of those cases became substituted for the interrogative *τίς*<sup>x</sup>. In some instances, indeed, the cases peculiar to *Quis* were incorporated with the declension of *Qui* : as *Quem*, *Quid*, *Quî* and *Quibus*, for which the original cases of *Qui* were *Quum*, *Quod*, *Quo*, and *Queis*. *Cujus* and *Cui* were common perhaps to both from the first : still the main fact is clear, that the distinction in every case but the Nominative was lost, and sometimes even there, as Plaut. Curcul. I. 2. 51.

Now it is a common rule, that where the subject of a sentence is known and definite<sup>y</sup>, the *indicative* mood is to be used : where it is un-

<sup>u</sup> Not. ad Sanct. lib. iii. c. 14.

<sup>x</sup> Ceterum in obliquis casibus, etiam ad interrogationem, adhibuerunt illa, quæ ab Relativo *Qui* descendunt. Nam in obliquis hic rursus in unam voculam confuderunt Latini simul *relationis* et *interrogationis* vim. Not. ad Sanct. iii. 14.

<sup>y</sup> Unless the sentence be conditional or dependent, or imply some contingency ; of which cases we shall soon speak more particularly.

known

known and indefinite, the *subjunctive*. This, however, does not hold with *pure Interrogatives*: in them the same mood is used as in the case of assertion; and the reason perhaps is, that the tone of voice, the direct application to another person, sufficiently proves that we are not asserting any thing. But wherever any doubt or indefinite description is intended, which character is denoted by *the pronouns and nouns called indefinite*, the subjunctive is employed. This Indefinite, however, if attentively considered, will be found to correspond very closely with the Interrogative. It is in fact the same word. *Τίς* in Greek, and *Quis* in Latin, have both senses. And the reason is manifest: for there is the same state of mind, the *same uncertainty* in each case.

*Quid existimas de hac quæstione?*  
indicates the same state of mind as,

*Quid existimet de hac quæstione, incertum est.*

And in all cases where a question is asked by *Quis*, the same thing might be expressed with *Quis* and the *subjunctive mood*, in the form of a proposition about which we are doubting. The same holds of *Cur*, which in the interrogative form requires an Indicative; in the form of a sentence denoting uncertainty, a Subjunctive. And thus the Reviewer's objection to the sentence in note pag. 48, is valid: "*Cur omisit Strabo expeditionem*"

“ ditionem maritimam regnante Necho factam, “ nescio.” If it were a *question*, ending at *factam*, *omiserit* would be right: but being an assertion with *nescio*, it required *omiserit*; just as in the example above given, where *Quid existimas* is resolved into *Quid existimet, incertum est*. But though he is right in his objection, he is plainly ignorant of every principle on which it rests: as will further appear presently.

It is then by confounding the Indefinite with the Relative, that mistakes are continually made in the use of moods. The Relative, as a Relative, requires no particular mood after it. It refers to some antecedent; and if that antecedent be certain and definite, or if it introduce a fact or independent assertion, it will naturally have the Indicative mood: Thus,

Nihil faciam insolenter, neque te tali vel scientia vel natura præditum hortabor, ut ad eas te referas artes, *quibus* a primis temporibus ætatis studium tuum *dedisti*; tantum dicam, quod te spero approbaturum, me, posteaquam illi arti, *cui studueram*, nihil esse loci, neque in curia, neque in foro viderem, omnem meam curam atque operam ad Philosophiam contulisse <sup>z</sup>.

Ex quo ego veni ad ea, *quæ fueramus* ego et tu inter nos de forore in Tusculano locuti <sup>a</sup>.

<sup>z</sup> Cic. Ep. Fam. iv. 3.

<sup>a</sup> Ep. ad Att. v. 1.

Hortemur liberos nostros, cæterosque *quorum* gloria nobis et dignitas chara *est*, ut animo rei magnitudinem complectantur, neque iis aut præceptis, aut magistris, aut exercitationibus, *quibus utuntur* omnes, sed aliis quibusdam, se id, *quod expetunt*, consequi posse confident<sup>b</sup>.

When the Antecedent is less certain and definite, or when the assertion is vague and diffident, the indicative is not used.

Hic *quæ agantur*, *quæque acta sint*, ea te et literis multorum et nuntiis cognoscere arbitror : *quæ autem posita sunt* in conjectura, *quæque mihi videntur* fore, ea Puto tibi a me scribi oportere<sup>c</sup>.

Here, although the latter things are called *conjectural* and *probable*, yet the assertion that they are so is *absolute*; which assertion the writer intending to convey, naturally uses the Indicative mood.

The most frequent cases of error however are where, as in the passage quoted from the Preface, the Relative is supposed to be used, although it is in fact the Indefinite, and an Indicative is made to follow it. In Greek the writer is not liable to this error, because the relative and indefinite are expressed by different words; and perhaps the best *practical* rule for a student acquainted

<sup>b</sup> De Orat. i. §. 19. See also other examples, *ibid.* §. 23. 49. 53.

<sup>c</sup> Ep. Fam. i. 5.

with both languages, is to consider what word would be employed in Greek. If *τις*, *ποιός*, *οἷός*, *ὅστις*, *ὅσπερ*, would have presented themselves, instead of the pure relative *ὅς*, most probably he will decide at once for the Subjunctive. In the Preface, *ποίοις* perhaps, rather than *τισι*, would have been used where *quibus* stands; certainly not *οἷς*. Thus:

Cujus mihi videbar et fidelitatem erga te perspexisse, et nôsse locum quem apud te is teneret<sup>d</sup>.

*Ἦντινα* would have been used in Greek (not *ἦν*) after, or perhaps *τινα*, or *οἷαν*, before *τάξι*.

The full doctrine is of such extent, that I must be cautious how I venture upon it here<sup>e</sup>.

<sup>d</sup> Cic. Ep. Fam. iii. 6.

<sup>e</sup> There is indeed no question in grammar more subtle and intricate than the doctrine of the Subjunctive Mood. It would require a much longer discussion than these pages will admit to sift it thoroughly: but as it is a kind of *moot point* among grammarians, a few hints from one who has often considered the subject may not be unacceptable. I am far from proposing this as a complete theory, or as one which is very satisfactory even to myself: and I am aware that the principles do not rest upon a sufficiently broad basis of Induction.

To me then it has appeared, that the use of the Subjunctive Mood may be referred to *three general heads*, which I cannot precisely describe without the aid of Logical terms.

1st. *When the SUBJECT of the sentence is uncertain, vague, or indefinite.*

2dly. *When the PREDICATE is of that kind.*

3dly. *When the PREDICATION or Sentence itself is not direct, but depends upon something else.*



There are numerous principles of a subordinate kind, with exceptions to all of them, and many

*Of the first kind*, are all those sentences where the verb is connected with *Quis*, or any of its cases, which are more numerous than are commonly imagined; or where the *relative* is resolvable into *Quinam*, *Qualis*, *Quicunque*; or where, after the relative *Qui*, we can suppose a parenthesis of this sort, "*whosoever he may be.*" E. g.

*Quæ* de me populi *fit* opinio, nescio. Clar. Orat. c. 51.

Neque is sum *qui disputem*.

Erant tamen, *quibus videretur*. Clar. Orat. 58.

*Qui* ita *dicat*, ut a multis probaretur. Ib. 50.

Atque ego præclare intelligo, me in eorum commemoratione versari, *qui nec habiti sint* oratores, nec *fuerint*. Ib. 49.

In the first of these, *Quæ* comes from the Indefinite *Quis*. In all the others, *Qui* means a *sort*, a *class*, a *description* of people. In the same chapter from which the last example is taken, when the writer speaks of *definite persons*, he uses the *Indicative Mood*.

De iis autem, *quos ipsi vidimus*, neminem fere prætermittimus eorum, *quos aliquando dicentes vidimus*. Clar. Orat. 49.

*Of the second kind* are those sentences in which *the Predicate* is meant to be taken with some latitude: not in its strictest and most definite sense; and when no stress is laid upon that part of the proposition; as,

Omnium, *quos quidem ego audiverim*. Clar. Orat. 55.

Epistolæ . . . . tum videlicet datæ, cum ego me non belle haberem. Cic. Att. 5. 11.

In Cumano cum *essem*, venit ad me, quod mihi pergratum fuit, Hortensius. Cic. Att. 5. 2.

*When I was not quite well; During my stay in the neighbourhood of Cumæ.* Where observe, "*quod mihi pergratum fuit*," has the Indicative.

Nos Tarenti quos cum Pompeio dialogos de Republica habuerimus, ad te perscribemus. Cic. Att. 5. 5.

But

mixed cases. But the single principle just laid down will be found to simplify the matter greatly, which

But when something more distinct is intended by the Predicate, the Indicative Mood is preferred.

Ex quo ego veni ad ea, *quæ fueramus* ego et tu inter nos locuti. Cic. Att. 5. 1.

Me posteaquam illi arti, *cui studueram*, nihil esse loci . . . viderem. Ep. Fam. 4. 3.

*Quatenus* de religione dicebat, *cuique* rei jam obfisti non poterat, Bibulo assensum est. Ep. Fam. 1. 2.

Illud quod est, *qualecumque* est, probat. Clar. Orat. 52.

Omnes causæ maximæ *quæcumque* erant. Ib. 63.

A remarkable instance of this distinction of Moods founded in the nature of the Predicate occurs in the same passage of Livy;

Senatorum omnium, *quique* magistratus Capuæ, Atellæ, Cataliæ *gessissent*, bona venire Capuæ jusserunt: libera corpora *quæ* venundari placuerat, Romam mitti, et Romæ venire. Liv. 26. 34. See also a passage from Cic. Ep. Fam. 1. 5. quoted above in page 48.

It is not always easy to distinguish accurately this case from *the third*; that is, where *the whole sentence* is dependent upon some word or sentence going before, to which therefore it is said to be *subjoined*. Nothing however is more frequent than a sentence with the subjunctive mood, in which both the Subject and the Predicate are perfectly defined, because there is a dependency of the whole *predication* on something else.

Cui quidem ego, *me cum rogaret*, ut adesset in Senatu, eadem omnia . . . ostendi me esse dicturum. Ep. Fam. 4. 1.

*Cum* means, "*upon* his asking me," not simply *when*, or "*at the time when*, he asked me." If the point of time merely is to be noted, the Indicative will serve; as

*Cum* de tuis rebus gestis *agebatur*, inserviebam honori tuo. Ep. Fam. 3. 13.

it is hoped may be admitted as some excuse for this long digression. It is however in such points as these,

If the preceding clause be in the potential mood, all the subordinate clauses, *although merely descriptive*, (unless intended to introduce some independent fact,) must be in the Subjunctive: and this is what is commonly meant by consecutive moods. Thus,

*Iusserunt . . . . ne quis eorum, qui Capuæ fuissent, dum portæ clausæ essent, in urbe . . . . . maneret.* Liv. 26. 34.

*Ne*, which governs the principal clause, extends its power to all the subordinate ones. So, *Ut saltatio quædam nasceretur, cui saltationi Titius nomen esset.* Clar. Orat. 62.

But if the preceding clause be in the indicative, the subordinate descriptive clause is also indicative.

*M. Atilius Regulus, cujus, ex iis qui ad Capuam fuerant, maxima auctoritas erat in consilio, inquit, &c.* Liv. 26. 33.

In the speeches of Livy indeed, or of any Latin historian, may be seen a very striking illustration of the nature of this mood. When the speeches are given in the third person, every sentence proceeds in the Subjunctive mood; because the tenses depend on *dixit*, or some such word preceding. Let any one turn a speech of this kind into the first person, and he will change all the Subjunctive tenses into Indicatives; with the exception of those which, according to the first and second principle, would still be subjunctive.

The same holds of messages, instructions, decrees, &c.

*Supplicatio omnibus deis, quorum pulvinaria Romæ essent, indicta est.* Liv. 24. 10.

If he had been simply relating a *fact*, he would have said *erant*; but he is giving the substance of a decree. And this brings us very near to that character of the Subjunctive, in which it is said to resemble the future tense.

*Nuntium misit, qui diceret.*

*Ἐπεμψεν ἄγγελον λέγοντα.*

Perizonius indeed reasons against this doctrine, and says all  
the

that criticism ought to be diffuse; and the study of them is worth much time and labour: for they

the *futurity* implied in such sentences resides in some words understood. *Mitto qui dicat*, he would resolve into *Mitto aliquem qui erit ut dicat*. But I do not know how he would resolve the sentence above in this manner, *Misit qui dicetet*. And the Latin phrase corresponds so continually with the Greek future participle, that it bears strong testimony to the soundness of Sanctius's doctrine, that all the tenses of the Subjunctive Mood [a Grammatical term which he rejects] are but disguised futures. After *si* most of them evidently have that force.

It must however be observed, that the force of *qui* in such cases is often called *causal*; and when this force is perceived, every one would expect the Subjunctive to follow it.

Antonium . . . . nisi ad te, cui [i. e. ut ei] si tibi videretur, cohortes traderes. Cic. Ep. Fam. 3. 6.

In Siciliam duo Prætores profecti: P. Cornelius ad exercitum; Otacilius, qui maritimæ oræ præesset. Liv. 24. 12.

In Greek this use of the relative is not so frequent; because, besides the future participles, there are a great variety of causal particles in that language, ὅπως, ἵνα, ὥστε, ὅτι, as well as the pronoun ὅστις, all of whose places are occasionally supplied in Latin by the inflexions of *qui*.

It would be well therefore, if, when doubting what mood should follow *qui*, we were to consider whether *qui* be simply *relative* or not: for if it be resolved into any thing more than a mere link uniting the clause it governs to some antecedent—if it denote *the manner* in which the clause stands related to that antecedent—if it declare that it springs from it, is caused by it, or is dependent upon it in any way, the Subjunctive, and not the Indicative, ought to follow.

Mr. Harris supposes the Latin relative to be merely *que is*: but it frequently has the force of *quia is*, *quum is*, *ut is*; in all which cases it contains an element that calls for the Subjunctive Mood.

Such

are the very joints and ligatures of the language; and to have the right use and play of these, im-

Such are the remarks which an observation, desultory perhaps, but not superficial, of the best Latin writers, have led me to make. They are offered with much diffidence, on a subject, where each man almost has a right to offer what occurs to himself. For the question has never been pursued through all its windings. There is, I doubt not, a clue to this, as to every other mazy dance of human thought, which we trace in the texture of language. When once unravelled, it appears simple enough : and the more simple it is, the greater is the merit of the discovery. And yet in such matters the world are apt to shew ingratitude and contempt, when they ought most to admire, and to be thankful. Of which injustice we have the strongest proof in that immortal Stagyrte, who has by a most laborious analysis resolved all the methods of argumentation into one simple principle, only to draw forth this reflection from a modern Philosopher upon his labours :

*O curas hominum ! O quantum est in rebus inane !*

Such injustice will not, I trust, deter a philosophical critic from attempting to solve the intricate phænomena of language which still remain unexplained. To perform the task well requires, not only extensive erudition, a strong memory, an acute and penetrating mind, but an acquaintance also, either self-taught or methodically acquired, with that true Logic which enables us to sort, to discriminate, and to abstract ideas, to know them again under all the changes of dress and posture, and to keep a steady eye upon them, as they mingle with the confused and shifting crowd. This combination of qualities is indeed rare : but there have been men so variously gifted, though few ; and some perhaps there still are : ONE I know there is, who could not render a more acceptable service to the lovers of ancient learning, than by guiding their footsteps through this perplexing labyrinth.

parts

parts more of a native air and grace, is really a more desirable accomplishment, than an extensive acquaintance with the vocabulary, or a knowledge of singular and rare senses, in which certain words are used.

The critic, whose cavils I am examining, seems possessed of no principle to guide him. The examples he gives of an indicative with *quis*, or *quibus*, are wrongly explained. V. g.

“Dic quibus in terris inscripti nomina regum

“*Nascuntur* flores.”

Here if the line be understood as a question, the indicative will do; and so perhaps it was understood by those copyists who kept the reading. But the Subjunctive *nascantur*, with *quibus*, as an Indefinite, is preferable, which in Greek would have been *τίσιν*, not *αἷς*. In the next example,

“Nescio quis teneros oculus mihi fascinat agnos,”

*Nescio quis* is simply parenthetical. “Some one, “I know not who.” And again,

“Nescio quid majus nascitur Iliade.”

“Some poem (I know not exactly what) is coming forth, which will surpass the Iliad.” Every one knows that this was a compliment paid by Propertius to Virgil, when he was writing the *Æneid*. But from the resolution of the line given in the Review, one is led to suspect that  
the

the writer understood it as said in honour of Homer. He says, *Nescio quid (fit quod) nascitur "majus Iliade."* By this mode of resolving it, the *assertion* is lost, "that *something is really* "coming forth," which is what the Poet meant to express. And so with the other example, to say as the Reviewer does, "*Nescio quis [fit qui]* "teneros oculus mihi fascinat agnos," reduces it to this; that Menalcas *does not know* who has bewitched his lambs: whereas he insists that witchcraft is the cause of their leanness.

His certe neque amor causa est; vix offibus hærent.  
Nescio quis teneros oculus mihi fascinat agnos.

Some *evil eye*, I know not whose, is the cause.  
*That* is the proposition: *Nescio quis* is merely an adjunct.

It would but ill express the impatience of Horace in that line,

*Certe nescio quid secreto velle loqui te*  
*Aiebas mecum.* Serm. I. ix. 67.

to translate it,

"*I certainly do not know* what it was you wished to  
"say to me."

Again, how would the Reviewer explain such passages as these, where the relative is in an oblique case?

*Nescio*

*Nescio qua* præter solitum dulcedine læti

Inter se foliis strepitant.

Georg. i. 412.

Terraque *nescio quo* non placet ipsa modo.

Ov. iii. Trist. iii. 8.

Nisi forte me Paconii *nescio cuius*, hominis ne Græci quidem, ut Mysii, aut Phrygis potius, querelis moveri putes. Cic. Ep. ad Quint. Frat. i. 6.

Another decisive objection to his method of resolving such passages is, that he supposes an ellipsis of the *relative*; which I believe one may venture to affirm is against the idiom both of the Greek and Latin languages. In English it is common. E. g.

The messenger you sent did not arrive.

But neither in Greek or Latin could this be allowed. We might say, *ἐκ ἀφίκετο ὃν ἐπέμψας*, or, *Quem misisti non advenit*. We may leave out the Antecedent, especially when it is a demonstrative pronoun, but never the Relative. In English we may leave out the Relative, but never the Antecedent<sup>f</sup>. This contrast is one of the most striking peculiarities which runs through the ancient languages, as compared with our own g.

<sup>f</sup> In poetry indeed it is sometimes done: but then the design is to *elevate* the expression, by introducing something *ξενικόν*, something which is out of the common way, and is therefore not the idiom.

<sup>g</sup> Mr. Jones, whose opinions are always entitled to respect,  
I does,



The phrase, *eam sumpfisse contigerit*, is perhaps wrong; but it would not be right as the Reviewer mends it, merely by reading *ei* instead of *eam*. The fault is in *sumpfisse*, which is superfluous: *ei contigerint* would have been enough. *Contingit* certainly requires a Dative, expressed or understood; and there is no saying why *nobis* might not be understood here. It requires a case after it, both because *tango* is a transitive, and because of the preposition *con*. *Accidit* also, for the last reason, requires a case after it; and so it will be found that the purest writers use it; although afterwards it took the place of the neutral *cecidit*, which word Plautus, Terence, and Cicero prefer, when the event specified is not related to some other event, or to some one particularly affected by it.

Of the Latinity of this Preface, let me be per-

does, I see, in his Latin Grammar, admit of an ellipsis of the Relative, as in this example;

*Urbs antiqua fuit, Tyrîi tenuere coloni:*

which he explains by *quam* understood, p. 106. Lat. Gram. To me it seems better to consider the latter clause as a parenthesis, which is an expedient we must at times have recourse to, or no one rule of syntax would be unshaken. Examples of this kind are extremely rare; and they may, I believe, when they do occur, always be explained most simply by a parenthesis. I have much to say, but this place will not bear it, upon the peculiarity of the English in omitting the Relative where the Latin and Greek languages omit the Antecedent. It affects all the causal particles.

mitted

mitted to observe, that, although not faultless, it is as good as most of what is now written in England, and much better than what usually comes from Germany. If the Reviewer himself ever means to challenge the notice of the public in that way, I would advise him to be very cautious: the most prudent plan will be, not to let his lucubrations pass beyond the circle of his private friends, or the secret orgies of some *Dilettanti* society, where they will be praised, no doubt, and admired, and embalmed perhaps among the most precious of their curiosities.

Before I notice his general strictures on the value of the notes, it may be as well to dispatch the remainder of his criticisms upon Oxonian Latin, which, he says, differs most essentially from the old Roman Latin. But in doing this, I must be forgiven, if a desire to clear up notions which are often indistinct and confused, leads me into some lengthened dissertation. His whole paragraph must be copied.

“ In this *Roman* Latin, the relative conjunction  
 “ *Quod* usually governs an indicative, when it answers  
 “ to the English conjunction *BECAUSE*, unless the sen-  
 “ tence be potential or oblique; and a subjunctive,  
 “ when it stands for *UT*, and answers to the English  
 “ *THAT*. But in Oxonian Latin this is completely  
 “ reversed;

“reversed; and we have repeatedly such sentences as  
 ‘*quod vires sint exiguæ, sæpe infidiis circumvenire*  
 ‘*hostem tentant;*’ pag. 210. and ‘*suspikor quod Strabo*  
 ‘*Byzantii latitudinem a Massiliensi sumpfit;*’ pag. 172.  
 ‘also, ‘*hæc relata digna censui, quod Strabo non satis*  
 ‘*clare de hoc bello scripserit;*’ pag. 1088. and ‘*scribit*  
 ‘*quod cloacæ—subiére tecta;*’ pag. 336.’<sup>h</sup>

The right use of the conjunction *Quod* is a knotty point, which has much exercised the Grammarians.

In this place it is sufficient to observe, that the conjunction *quod* never stands in good writers for *ut*, answering to the English word *that*. It always has, more or less, the force of *because*<sup>i</sup>. *The substitution of it for ut, and for the accusative case with the infinitive mood, is a barbarism.*

Since then it always refers to some cause, if that cause be fixed and certain, or if the assertion be absolute, the Indicative mood will be joined with it; if vague and uncertain, or if the assertion

<sup>h</sup> Rev. p. 435.

<sup>i</sup> *Ut* also is *causal*, but it denotes the *final cause*, or something which is to follow. *Quod, because*, denotes the *efficient cause*, or something which has gone before. This distinction is very necessary. It is the key to the right use of these particles in a thousand cases: and the neglect of it may account for many anomalies in the use of the English particles, which have much perplexed Grammarians.

be not absolute, the Subjunctive. In the instance quoted from the note, it ought to have been “*quod vires sunt exiguæ*,” but the Reviewer has not given the reason why it ought. The whole passage is this: *Parvulæ respublicæ sunt bellicosæ, et quod vires sint exiguæ, sæpe infidiis circumvenire hostes tentant*. Here, because he is speaking only of *parvulæ respublicæ*, the fact assigned as a cause is not doubtful, but certain: “*vires sunt exiguæ*.” But in the same note, when the commentator says, “*Artes negliguntur quod inutiles sint*,” *sint* is right, because the assertion is not an absolute acknowledged truth. So Cicero,

*Ad te minus multa doleo, quod et mœrore impediatur, et quid expectem magis habeo, quam &c.* Att. iii. 10.

*Hic tu me accusas, quod me afflictem.* Att. iii. 12.

*Suspikor quod Strabo . . . sumpfit*, is bad Latin, not for the reason assigned by the Reviewer, but for one which requires even here a little detail. And if I can at all clear up a matter which has puzzled so many acute and learned men, my prolixity will, I am sure, be forgiven. It involves the old disputed point between Sanctius, who condemns the phrases *dico quod*, *credo quod*, *scio quod*, and his commentator Perizonius, who defends them all. The elder Gronovius espoused the doctrine of Sanctius, and upon that ground altered

altered a line in Plautus, which was almost the only palpable authority in their way.

Scio jam filius quod amet meus. *Afin. I. i. 3.*

He proposes to read *quum* or *quam* instead of *quod*; and adopts a similar remedy for one passage in Livy, where the same construction is used.

On the side of Perizonius are Manutius, Henry Stephens, Vossius, and Scioppius. Some of these parties are very warm in the argument, especially Scioppius, who has betrayed, as people are apt to do, the weakness of his cause, by disingenuous attempts to support it. The sum of their doctrine is this; that *dico quod*, *credo quod*, *scio quod*, are just as good Latin as *miror quod*, *gaudeo quod*, *gratulor quod*, &c. and they exclaim, that it is against all reason to admit the one and reject the other, as Sanctius does.

After a fair statement of the case, Gesner, whose good sense and candour, as well as his learning, every one must admire, points out some mistakes, into which all these disputants had fallen, and gives a perspicuous division of the several senses of this particle, which they seem to have confounded. What he says however of the point more immediately before us is remarkable. He rightly observes, if *quod* can be changed into *quia*, *cum*, or *propterea quod*, it is at our option to express our meaning, either by the Accusative case and the Infinitive mood, or by *quod* and the

the Indicative, or Subjunctive. And he proposes this as a good practical test in all doubtful cases. Hence, he says, after *miror, doleo, queror, indignor, gaudeo, glorior*, and *perhaps* after all verbs denoting *similar* affections of the mind, *quod* may be used; but he will not go so far as to say it may be used after verbs denoting *every* affection of the mind; for after *spero, confido, vereor*, he thinks it improper; “*such is the tyranny of custom*”<sup>k</sup>.

But a little reflection on the reason assigned for the use of *quod* after *miror, doleo, &c.* will teach us that it is not *the tyranny of custom*, but sound sense and consistent principle, which requires this distinction. *Quod* in those cases, as all Grammarians admit, is *causal*; it denotes the *cause* of the thing asserted: and, as the *cause* must needs be prior to the effect, it will be proper only in cases where that priority exists. All the affections of *wonder, grief, joy, anger, exultation*, are excited by something which *has* existed. *Hope, fear, confidence, suspicion*, relate to something prospective, something that will perhaps exist,

<sup>k</sup> Gesner's own words are, Itaque post *miror, doleo, queror, indignor, gaudeo, glorior*, et similia forte affectuum, quæ vocant, verba (de omnibus non ausim confirmare, neque enim dici posse puto, *spero, confido quod*, neque dici ignoro, *vereor ut vel ne: adeo usus tyrannus est*) dubium non est, quin *quod* sequi possit: sequi tamen et potest, et solet Accusativus cum Infinitivo. Thesaur. in voc. QUOD.

but

but which we do not *know* will or does exist. If this principle had been kept steadily in view, it would have solved all the cases about which these acute Grammarians are wrangling. It was the gradual loss of this principle which led to the confusion in later writers, who at length employ *quod* equally for things *prospective*, as retrospective, and for things which are stated merely *to be* or to have *happened*, although they are not alledged as the *cause* of any thing.

It may indeed happen that *quod* should be joined with *timeo* or *metuo*; but it does not then denote the *object* of the fear, but the *cause* which has excited it; an omen perhaps, or some symptom of a coming evil. I cannot recollect at present an example in point. And in such words as *quod* Indexes give us no help. But this would be correct Latin: *Quod rex irasceretur, metuebat ne quid sibi mali eveniret. Quod lævum intonuiſſet, ſperavit &c.*

A curious illustration of the proper use of *quod* occurs when it is joined to the word *adde*. Many passages are quoted from good writers, beginning with *adde quod*; but in all these cases, the thing introduced may be considered as a *cause* or *reason* for something before alledged. The author has been *reasoning*, and the new circumstance is brought in to *support his argument*. E. g.

*Adde*

*Adde quod*, ut cupias constans in amore manere

Non potes.

Ov. Ep. 17. 199.

*Adde quod* arcana fieri novus ignis in æde

Dicitur.

Fast. iii. 143.

So again, Fast iii. 245. and in many other places. The poet is *arguing* a point, or expostulating, and giving *reasons* for the complaint. Of the same kind is this passage of Cicero :

Videndumque illud est, *quod*, si opulentum fortunatumque defenderis, in illo uno, aut forte in liberis ejus, *manet gratia*. Cic. Off. ii. 20.

*Videndum quod* has just the same force as *adde quod*, and brings in some reason for what has been before advanced. But in later writers it often serves like the Greek ὅτι, in a simple narrative, when the accusative case and infinitive mood ought to have been used.

Perizonius, who speaks sharply of the inconsistency of Sanctius, says, among other things, “ nay, he has himself used this very phrase, *Adde quod multi Græce scripserunt*.” I doubt whether Sanctius would have been ready with an answer ; for he certainly has not taken hold of the thing by the right handle. The proper answer is that principle which has been just laid down. He has been *arguing* a point, and *adde quod* introduces a



new reason. The point in question was this : The word *Quod*, it seems, occurs frequently in this barbarous sense in the Pandects ; the latinity of which is in general very pure. Sanctius answers this objection at length : he says, that the book has been much interpolated ; that the Lawyers, in whose hands it has been, are not the purest writers : and *Adde quod multi illorum Græce scripserunt, whence, or from which cause, it was natural that quod should be substituted by them for the Greek ὅτι.* To have said, *multos illorum Græce scripsisse* would not have answered his purpose so well as *quod* does.

A single difficulty still remains ; and that is about the word *scio*. *Spero quod, credo quod, dico quod, cupio quod, volo quod*, are easily exploded : but *scio quod* seems to have some authority, and the passages which Gronovius alters in order to reconcile them with his doctrine contain this word. The truth perhaps is, that such authorities are genuine<sup>a</sup> : for *scio* is something of an inter-

<sup>a</sup> Upon a closer examination of this passage in Plautus, I have reason to believe it genuine. If the reader thinks it worth while to turn to the original, he will find that Demænetus, wishing to supply his son with money for his amours through the medium of a slave, Libanus, says, for the sake of encouraging his confidant,

Aut cur miniter tibi,  
Propterea quod me non scientem feceris?  
Aut cur postremo filio succenseam

Patres

mediate kind between the retrospective and the prospective class. It may partake of the nature of each. The thing must *have happened*, in order to be *known* in the strict sense of the word: as in that line of Martial quoted by Sanctius;

Hoc scio, quod scribat nulla puella. ii. 65.

But it is common to say, we *know* many things that *will happen*; and in such cases *quod* would be undoubtedly wrong. In the example from Martial, Sanctius understands *quod* as if it were

Patres ut faciunt cæteri? LIB. Quid istuc novi est?

DE. Equidem scio jam, filius quod amet meus

Isthanc meretricem e proximo Philenium. Asin. I. i. 33.

The words of Libanus are evidently meant to be said *aside*. *Equidem scio jam*, may be considered as parenthetical, referring to *non scientem feceris*, and in that case *filius quod amet meus*, will relate to *succenseam*, which is a legitimate construction. I am confident indeed that this is the true construction. *Cur miniter* has *quod non feceris* after it: and *cur succenseam* would naturally require a similar clause subjoined explanatory of *succenseam*, as *non scientem feceris* is explanatory of *miniter*. But the course of the sentence is interrupted by *Quid istuc novi est?* *Equidem jam scio*: and then, as is very common after a parenthesis, the word which preceded it is repeated after it; as here, *filius* is repeated in *filius*.

The line, *Equidem jam scio*, &c. is repeated v. 70. where Gronovius justly condemns it as spurious. The doctrine which I have maintained about *quod* is a further reason for condemning it: for in that place *quod amet* must depend upon *scio*: there is no such word as *succenseam* going before, with which it can unite.

*propter quod*, or *cur*. Very likely some *équivoque* was intended; in which case the use of words is apt to be a little strained. And indeed the passages are so few in which *scio quod* is found, compared with the thousands of occasions in which that idea occurs, that we may well consider it offensive to the genius of the language.

Hence it will be seen that *suspikor quod* Strabo . . . *sumpsit*, is barbarous, not because *quod* is used with *sumpsit*, but because it is used with *suspikor*. So *scribit<sup>b</sup> quod*, is wrong: *quod* . . . *subiére* is not wrong. *Hæc relatu digna censui, quod Strabo non satis clare de hoc bello scripserit*, is defensible, because the assertion implies some diffidence; it is not quite absolute: so in Plautus;

Cur miniter tibi,

Propterea quod me non scientem feceris?

Afin. I. i. 34.

and in a hundred other places.

The two first examples of the wrong use of *ut* are correctly quoted; although in the latter the meaning of *ut* probably is, *as, according as*; in which case there is no fault. Of the other I can only say, that in the eye of every candid

<sup>b</sup> After *scriba* should be the Accusative case and Infinitive mood. Thus Livy, xxiv. 31. *Scriptum erat recte eum fecisse . . . quod nulli pepercisset*; not *scriptum erat quod recte fecisset*.

reader it *must* be deemed an oversight, and not a mark of ignorance. It is impossible that such a mistake could have been deliberately made. The Reviewer indeed says, “this kind of error is “systematic<sup>c</sup>.” He does not however refer to a single example of the kind besides, although he has evidently perused the notes *solely* with a view to detect the false Latin; and from what I have read of them, I do not believe he could produce another. That the error is *systematic*, is an assertion which will shine conspicuous in that galaxy of falsehood which has nearly dazzled us already. The passage p. 220, where *ut* is said to be omitted, he does not understand. To place *ut* where he proposes, would make nonsense. The meaning of *videatur* is, *may seem*. “*To the eye* “*it may seem* at first not to rise: but, in reality, “by degrees it swells into the mountains of Mo- “lina,” &c<sup>d</sup>.

“Of the Oxonian use of the indicative with the “*relative* pronoun subordinate to another verb we have “already treated in our observations on the Preface<sup>e</sup>.”

*We* also have treated of this matter pretty largely, and have shewn how the Indefinite

<sup>c</sup> Page 436, l. 13.

<sup>d</sup> Paulo infra Caunum ex Idubeda emissus Orospecta molibus initio jugis vix assurgere videatur; sensim tamen sese efferens Molinæ primum montes erigit, &c. p. 220.

<sup>e</sup> Rev. p. 436.

is often confounded with the Relative. But we do not often expect to find such a confusion as the Reviewer is here guilty of. For example; of this fault he gives three specimens, selected from the whole body of notes. In the first and third, what he calls the Relative is in fact the Indefinite. In the second, “cum sentirent quantum optimates a divitiis potuerunt,” he calls *quantum* a Relative. In the next example there is something worse than blundering about a Relative. In order to make room for a pitiful joke, he wilfully perverts the meaning of the passage;

‘Observandum est, quo violentior est Solis ardor, eo citius fieri pluvias.’ “*Citius*, says he, we presume “stands for *crebrius*; for though ‘it rains faster’ be “a common vulgarism in English, we do not believe “that it had even that humble station in any idiom of “the Latin, that existed prior to the Oxonian.”

Who could have believed that in this passage *citius* merely means *sooner*? The rainy season sets in SOONER, the hotter the climate is. Even supposing the Editor had meant *faster*, *crebrius*, which the Reviewer recommends, is the last word he should have used. It conveys an idea totally different, *more frequently*: *vehementius*, *effusius*, *gravius*, would have been the proper words for *faster*<sup>f</sup>.

<sup>f</sup> This criticism is very ably refuted in the *Gent. Mag.*  
for

The next complaint is of the Oxonian use of tenses. Of this fault he produces eight specimens. One of these runs thus ;

“ Neque hoc memoriæ lapsu Strabo scripsit ; sed  
 “ cum de Cyri rebus gestis vix aliquid certe constat,  
 “ eam famam sequitur, &c.”

He seems to mean, that the change of tense from *scripsit* to *constat* and *sequitur*, is utterly barbarous. He therefore brings in a Roman, altering *constat* into *constaret*, and *sequitur* into *sequebatur*. The Roman must have been more nice than many of his countrymen to think this necessary : such changes of tense in the same sentence are not unusual in the best writers.

Primo antesignani Pœnorum, deinde signa perturbata, postremo tota impulsa acies ; inde haud dubie terga data, ruuntque fugientes in castra ; adeo pavidī trepidique . . . . ut ne . . . . quisquam *resisterit*, ac prope . . . . *ediderint*. Liv. xxiv. 16.

for Oct. 1809. by Mr. Falconer, the writer of the Preface. His passage from Servius proves that *citius* will bear the meaning of *sooner* ; but the positive authority of Horace and Virgil, both of whom use it in that sense, is still better. The Poets however are not the best guides. Cicero would have said *maturius*.

The whole of Mr. Falconer's letter is well worth reading. I am obliged to touch upon the same points, some of which I shall treat more fully than he has done.

Itaque

Itaque Nolam ad Collegam *mittit* . . . . opus esse, qui *opponatur*: vel ipse relicto Nolæ præsidio modico *veniret*: vel si eum Nola *teneret*, et res *essent*, &c. Liv. xxiv. 19.

Consules, Marcellus retro, Nolam *redit*; Fabius in Samnium . . . . *processit*. Liv. xxiv. 20.

Ad me *adire* quosdam memini qui *dicerent*. Cic. Div. iii. 10. 19.

*Pronuntiat* Gracchus esse nihil quod de libertate *sperarent*, nisi eo die fusi fugatique hostes essent. Liv. xxiv. 15.

Quoad primus ille sermo *haberetur*, *adest* in disputando fenex. Cic. Att. iv. 16.

Antiochus Magnus, ut tributa Romanis *solveret*, nocte templum Elymæi Jovis *aggressus est*, qua re prodita, concursu incolarum cum exercitu toto *interficietur*. Justin. lib. xxxii. c. 2.

It is needless to multiply examples, for these are enough to shew that a fault of this kind in a modern, especially in one whose mind was wholly intent on his matter, and quite regardless of his style, is not very disgraceful. The alteration of *supponeret* into *supposuerit*, has no reason for it, and to my ears makes the sentence less Roman than it was before. Either *supponeret* is used for *supponat*, or *habet* for *haberet*. In Plautus such inaccuracies are very common. If the Reviewer means to say that the expression “*cum de Cyri rebus vix aliquid certe constat*” is faulty, and

and that it ought to be *constet*, he takes more upon himself than he has any right to do. The best writers have used *cum* in this sense with the Indicative mood.

Tibi maximas gratias ago, *cum* tantum meæ literæ potuerunt. Cic. Fam. xiii. 24.

*Cum* medio excessit, unde hæc suscepta est tibi.

Ter. Phorm. V. vii. 77.

Gratulor tibi, *cum* tantum vales apud Dolabellam, quantum &c. Cic. Att. 226. b. ap. Nizol. voc. Cum. et Cic. de Orat. 122. b. ibid.

*Cum* isthæc res male evenit tibi, Gripe, gratulor.

Plaut. Rud. IV. iv. 134.

Tu *cum* eo tempore mecum esse non potuisti, quo operam desideravi tuam, cave festines &c.

Cic. Fam. xvi. 12. Facciol.

Quam quidem, *cum* difficillimo reip. tempore secuti sunt, eos nunquam oportebit &c. Cic. Phil. xiv. 11.

The Subjunctive is certainly most frequent with *cum*, when used for *quandoquidem* or *quoniam*; and writers of Latin should be cautioned against this practice: but as it has the sanction of Cicero, however sparingly, it is to be treated with respect. It cannot be a downright barbarism.

The next critical lash falls upon the following sentence.

“ Strabo duodecim civitates in Etruria principes  
“ antea dixit: sed harum tantum octo memoravit, scilicet  
“ Tarquinii, Cære, Volaterra, Arretium, Parusia,  
“ Volsinii, Falerii, Clusium. p. 322.”



Upon this the Reviewer observes, that “although  
 “ in *Homeric Greek* there is a figure of speech  
 “ somewhat like this,” yet “it was unknown to  
 “ every period of *Latinity*—prior to the Oxonian,  
 “ which it has thus so happily enriched.”

Why in Homeric Greek only? Did he ever  
 read this passage in Xenophon? Ἐφ’ οἷς γε μὴν  
 ἔργοις κεῖται θάνατος ἢ ζημία, ἱεροσυλῖαι, τοιχω-  
 ρυχίαι, ἀνδραποδίσεις, πόλεως προδοσία, ἃ δ’ αὐτοὶ οἱ  
 ἀντίδικοι τέτων πράττειν τι κατ’ ἐμᾶ φασίν. Apol.  
 Soc. §. 25.

The same construction occurs often in Hero-  
 dotus and Thucydides; and I perceive an instance  
 in Strabo, p. 299. l. 25. And as to the facetious  
 remark about *Latinity*, it may be edifying to quote  
 the following passage from the *Edinburgh Review*,  
 when examining an edition of a *Latin classic*.

“ There is no form of construction more common,  
 “ than this resuming the Nominative case after the  
 “ sentence appears to be proceeding to something else.  
 “ Nay, there are many instances, in which an object is  
 “ first introduced, in some of the oblique cases, in the  
 “ course of construction; and then the Nominative is  
 “ resumed, without regard to that construction, for the  
 “ purpose of stating or expounding some circumstance  
 “ attending it. Thus in the tenth book of the *Æneid* we  
 “ have

—“ rapiens immania pondera baltei,  
 Impressumque nefas”

“ all

“all in the accusative; but the farther description of  
 “the *nefas* is given, without any interval, in the  
 “Nominative.

—una sub nocte jugali

*Cæsa manus juvenum fœda, thalamique cruenti.*”

Edinb. Rev. No. V. p. 63.

I will not go so far with this ingenious critic, as to say, “*nothing is more common than this construction;*” but I may at least consign over to him the controversy with his brother critic, who says, “*it is unknown to every period of Latinity.*”

The passage however in the note is manifestly an oversight: it never could have arisen from ignorance, and it never could mislead or embarrass any reader.

The Reviewer proceeds;

“Upon the same principle, the baldness and poverty  
 “of the ancient Roman tongue have been embellished  
 “in this new modification of it with the *exquisite and RE-*  
 “CONDITE *phrases of stretching out a sentence or opinion*  
 “geographically by the mile, from one gate of a great  
 “city to another,—‘*Donati tamen sententiam intelligo*  
 “*esse a porta Esquilina versus Labicanam*’—and *ex-*  
 “*hibiting Faith or Belief* in a tangible or visible form,  
 “ascertained *by cubical or superficial measure.*—‘*Ma-*  
 “*jor auctori nostro ac Justino adhibenda fides est.*”

This is meant (si Dîs placet) for wit and pleasantry! O! si sic omnia dixisset! Little should I dread the mischievous effects of this northern

libeller. Or if I could believe this to be the tone of sarcasm we are likely to hear from that journal in future ; instead of complaining and refuting, I should sing in a note of triumph,

Audivere, Lyce, Dî mea vota ; Dî

Audivere, Lyce. *Fis anus, et tamen*

*Vis formosa videri :*

Ludisque, et bibis impudens.

There is indeed a tottering and toothless decrepitude in this passage, which almost disarms criticism, and, as it affects to be frisky, provokes only laughter. The egregious filliness of mistaking a *gate* for a *road*, and of translating “*versus* Labicanam,” “*to* the Labican,” as if *versus* denoted the *limit* instead of the *direction* of any movement, has been so well exposed by Mr. Falconer<sup>c</sup>, that it would be useless for me to say more on that subject. “*Major fides*” is objected to, as “exhibiting faith in a tangible or visible form, ascertained by cubical or superficial measure.” Cicero is guilty of the same error, with the words *spes*, *virtus*, *indoles*, *vox*, *alacritas*, *admiratio*, *auctoritas*, all of which he absurdly joins with the epithet *major*, for want of this learned Reviewer’s advice : and as to this very word *fides*, his ignorance of his own language is inexcusable.

<sup>c</sup> Gent. Magazine, Oct. 1809.

“ Si honor is fuit, *maiores* tibi habere non potui : si  
 “ *fides*, *maiores* pene habui, quam mihi ipsi.

Ep. Fam. v. 20.

In the same strain of superannuated tittering he proceeds,

“ which [sc. *fidem*] this learned body is so generous  
 “ as to give *gratuitously* (for they cannot mean it in the  
 “ Roman sense, of either rendering credible or pledging)  
 “ to an old Jewish historian, who has been dead seventeen  
 “ centuries—‘ *Josepho fidem damus*,’—and make a faith-  
 “ less usurper give to history, what he never had to give  
 “ to any one—‘ *Augustus fidem historiæ dedit*.’”

Rev. p. 437.

The wisdom of all this is just as small as the wit. Does he mean to say, that the Roman sense of “ *Josepho fidem damus*,” is “ we render *Josephus* “ credible ?” If so, he is quite in the dark. *Dare fidem*, after a *thing*, a *circumstance*, an *argument*, may mean to add weight and credit to any statement. Thus,

Nunc quoque dant verbo *plurima signa* fidem.

Ov. Fast. ii. 20.

*Commemoratio antiquitatis* . . . et auctoritatem orationi affert et fidem. Cic. Orat. 34.

But after a *person*, “ dare fidem” means to *promise*, to *certify*, to *give one’s word*. There is a marked distinction in its use according as it follows a *person*, or a *thing*. *Homo dat fidem*, he promises : *Homo habet fidem*, he believes : *Res dat*

*dat fidem*, it adds credit: *Res habet fidem*, it is credible. How absurd therefore is his remark about Augustus! We may say of a *faithless* man, as well as of an *upright* man, "*dedit fidem*." It is not in *giving* their word, but in *keeping* it, that they differ.

But we have not done with this unlucky *fidem* yet. He goes on to say,

"The English phrase, indeed, may suggest another meaning, and make us Britons suspect, that, in this new dialect, '*fidem dare*' signifies what '*fidem habere*' did in the old: but no such suspicion will arise on the Continent, where no such indigenous expression exists." Rev. p. 437.

"O! I had lost a sheep, an' he had not bleated."

Why will a man force us to expose his vanity and ignorance? The thing, to be sure, is in itself quite indifferent; but it may serve to shew what stuff this Reviewer is made of, who would fain have us to think he understands German.

But let us hear the words of Noltenius.

Sed quæ est occasio, quod *Germani mei* locutione *fidem dare* etiam tunc utuntur, quum utendum esset locutione *fidem habere*, aut verbo singulo, *credere* vel *accredere*? Hæc nimirum, quod in vernaculâ linguâ habemus locutionem *Glauben geben*, *beymessen*, *zustellen*, putamusque, quomodo Latinum *dare* nostro *Geben*  
alias

*alias* respondet, ita respondere eidem et heic posse, dicique adeo *fidem dare*. Nolten. Antibarbar. Wichmanni, p. 1421.

Few of my readers will be disposed to hesitate between this authority and that of the Reviewer. Many of them also may have heard the French phrase *ajouter foi* not used as the Roman *adjungere fidem*, but in the sense of *credere*. From a Spanish Dictionary by Gattel, I learn that *Dar fé* means *croire*; from a Castilian Dictionary, that *Dar credito, dar fé*, is the same as *alicui fidem habere*; and from Baretti's Italian Dictionary, that the English of *Dare fede* is *to believe*. And yet no such indigenous phrase exists on the Continent! Well did Cicero observe;

Qui semel verecundiæ fines transierit, eum bene et naviter oportet esse impudentem.

Let it be remembered too, (for indeed it is a thing never to be lost sight of,) that these mistakes of the Reviewer are not picked and culled out of two folio volumes; but he is himself acting the rigid censor, challenging public notice, and of course is upon his guard, and does his best; and yet he scarcely utters a sentence in Latin without committing some palpable blunder against the idiom of the language.

Some other little matters of this sort must now  
be

be dispatched, and then we shall come to the *flos et medulla*, the pink and cream of criticism, the DEUS LUNUS.

He is pleased to say, "there are some of these  
"Oxonianisms so profound or so refined, that  
"our northern understandings, condensed as they  
"are with Mathematics and Metaphysics, can  
"scarcely comprehend them at all." The reader, I hope, will take notice in future that what is *condensed* cannot *comprehend* what is *profound*. The Reviewer indeed advises the University of Oxford to shake off the "*benumbing influence of Port wine*;" (pag. 441.) whereas his own faculties have been *condensed* by more subtle diet. It is to be hoped he does not always treat his genius as he does his readers; and, on those rare occasions, the liquor he condemns may at least vie with a certain northern beverage, for which he perhaps imagines the encomium of Horace to be intended.

Tu lene tormentum ingenio admoves  
*Plerumque duro:*

It certainly cannot be a *benumbing* port, which the Poet means by

Narratur et prisca Catonis  
*Sæpe mero caluisse virtus.*

With all its faults there is something generous about it; and if the old Latin proverb says  
right,

right, it is at least no enemy to *truth*. If he has himself hitherto abstained from its use, under the hope of subduing prejudice, invigorating his faculties, or quickening his perceptions, never was an experiment attended with a more unfortunate result.

The scurrility and meanness of this abuse must be allowed to screen it from a grave and formal answer; neither will any such reply be wanted by those who are accustomed to the enjoyment of good society, and who know how easily the most innocent and the most indifferent habits of life may be made the object of vulgar and malignant satire. Let us return then to his Latin criticisms.

“Tigranes post reges subditos rex regum appellatur.”  
Strabo, p. 772.

Upon this he exclaims,

“Is it possible that the writer could mean ‘*Tigranes, postquam reges supradictos imperio subjecerat, rex regum appellatus est*?’

Here he supposes the construction *post reges subditos* to be wrong: whereas it is much more correct and elegant than his own. E. g.

Paucis annis post reges exactos. Clar. Orat. xiv.

And again :

Sexennio post Veios captos. Cic. Div. i. 44.



Such modes of construction abound in Livy. *Subditos*, though not the right word, has a sort of authority even in Ovid. The Reviewer's own word, *supradictos*, never saw the light till long after the Augustan age. *Supradictis*, which occurs two or three times in Quintilian, ought to be divided, as it is in Horace; *Adde supra dictis*, Serm. II. vii. 78. In these places it always means *the things which have been before said*. As an adjective prefixed to a substantive, like the ὁ προειρημένος ἀνὴρ of Polybius, it was never employed till a much later age. There is no need of saying *appellatus est*, because of the past time *subditos*: nothing is more common than this irregularity in the narrative style. Indeed *appellatur* is the right tense, if a *practice* or *habit* is meant to be expressed.

The next paragraph of the Review contains a gross fabrication. A passage from the notes is produced to this effect.

“Plataenses noster author affirmat esse olim prope  
 “paludem sitos; remotis tamen incolis ad meliorem  
 “locum a palude distantem, urbs nova nomen priscum  
 “servavit, quod nomen non eorum fitui ab aquis re-  
 “moto proprie competeret.” To which, says the Re-  
 viewer, *the writer adds with self-complacent confidence*,  
 “nihil absurdi in his, ut mihi videtur, apparet. p. 590.”  
 And, to prove that *there is absurdity*, he proceeds to  
 correct the Editor's Latin.

By

By this method of quoting, an Author may be made to say any thing. The truth is this. Palmerius had objected to the etymology of Plataea given by Strabo. He cannot reconcile it with the *inland* situation of that city, that its name should be derived from a word signifying an *oar*; he says, “*Quid absurdius hoc etymo?*” The object of Falconer’s note is to account for this paradox; which having done, he vindicates Strabo from the reproach of Palmerius, alledging “*nihil absurdum* in his, ut mihi videtur, apparet.”

Now for the Latinity, which this Reviewer, forsooth, thinks proper to correct. I hope the reader will have patience to examine it carefully, and he will find that, for one fault he mends, he makes two. The Editor of Strabo he somewhere compares to a Chinese tailor. But there is a homely English proverb, according to which, it seems, he would not rank very high himself in the scale of handicraft employments. Thus then he would correct the note.

“Plataenses ad paludem olim habitasse, noster affirmat: in locum autem meliorem translatos novæ urbi nomen priscum continuasse, *fitui* licet, ab aquis remoto, *haud diutius competisset.*”

Will he tell us where he ever met with the word *fitui*, and from what author he borrowed the phrase *haud diutius*? *Haud diutius! no longer.*

Is this the critic who has no mercy for bald Latin? and who thinks it not beneath the business of a scholar to hunt for mistakes in the posthumous works of one long since dead? of one who never aspired to the credit of a pure writer, and whose habit it was to pour forth the various information, with which his mind was stored, in the language that first presented itself to his pen. Oh miserable misuse of time, even when learning is so employed! The concluding part of the Editor's note might have been better expressed thus; *Urbem novam priscum nomen servasse, quanquam ei, situ ab aquis remoto, jam id non competeret. Competeret* is right, not *competisset*: the idea requires continued time, or the imperfect tense, not the preterperfect, much less the preterpluperfect. *Conveniret* would be better still.

One step more, and then we are out of the mire. The following he proposes as a piece of faultless Latin, not without his accustomed sneer at Oxonian Latin.

“Nonne vult Pausanias Melanthum Andropompi filium e Nelei progenie *primum* fuisse, *qui* in Attica sedem *habuisset*; atque ideo *eundem qui* Xanthum *occidisset*.” Rev. p. 488.

In this sentence there are no less than four faults; two of them rank barbarisms—*primum*  
*qui*—

*qui—eundem qui.* The two other faults are, *habuisset—occidisset.*

First then of *primum qui.* Any reader of Cicero, one would think, must have observed that he invariably avoids this phrase, although he has a hundred occasions for using it, if it were Latin. In the treatise de Claris Oratoribus, this idea occurs continually; and the phrase employed is either *primus* alone, or *qui primus*, or the adverb *primo.* E. g.

Cum cætera melius, quam superiores, tum *primus intellexit.* c. viii.

Hic *primus inflexit* orationem, et eam mollem, tene-ramque reddidit. c. ix.

Sed tum fere Pericles . . . . *primus* adhibuit doctrinam. c. xi.

Et eum *primum* ob eam ipsam causam Maximum esse appellatum. c. xiv.

Æsculapius, *qui primus* vulnus obligavisse dicitur. Cic. De Nat. 71. a. Nizol. voc. Primus.

Peripatetici *primi* ex omnibus philosophis docuerunt. Cic. Fin. 110. a. Nizol. voc. Primus.

So Horace :

Illi robur et æs triplex

Circa pectus erat, *qui* fragilem truci

Commisit pelago ratem

*Primus.*

Od. i. 3.

Such a phrase as *primus fuit qui habuit*, would  
have

have grated in the ears of any Roman. The reason is manifest. *Qui* being a relative refers properly to a *person* or *thing*, or a *quality in the abstract*, not (if one may be allowed to use a logical term) to a *quality in concreto*. Now *primus* is an adjective in the superlative degree: but who would think of saying, *pulcherrimus qui venit ad Trojam*, for *pulcherrimus eorum qui venerunt*? The Relative might refer to *pulchritudo* in the abstract, but not to *pulchritudo* implied in *pulcherrimus*. The same principle holds in Greek. There we say, ὁ πρῶτος, ὁ κάλλιστος, not πρῶτος ὁ, κάλλιστος ὁ.

The other barbarism is *eundem qui*; which will require a little more discussion, because it appears to derive more countenance from the practice of good writers, and neither Vossius nor Tursellinus seem aware of the true principle. Is it however credible, that if this mode of speaking were correct, it should not be met with ten times in all the purest writers? The idea is so common, and enters inadvertently into so many sentences, that we must pursue a very different rule of criticism, when examining this, from what is usually adopted when the genuineness of a single word is suspected. In the present case I should not admit three or four instances, out of the whole body of Latin authors, to justify the use of it: but the fact, I believe, is, that in the way here employed it

it does not occur *once*. Cicero's ordinary way of speaking is, *eum qui*, *is qui*, when he wishes to identify a person with some fact or story. Vid. Clar. Orat. c. xix. and twice c. xxi. c. xlvii.

A thousand other passages of the same sort might be produced from him and Livy, in which a modern would say *the same who*. Vid. Liv. xxi. 40.

On looking over the examples in Gesner and Facciolati, I do not find one which supports the Reviewer's phrase. There are none where *qui* is used after *idem*, when *idem* means a *person*, or *substance*.

The reason for this may be, that *is qui* identifies an individual as well as *idem qui*. If it be *he* at all, it must be *the same he*: for *substance* does not admit of *more* and *less*<sup>a</sup>. But when *idem qui* is used with reference to a *quality*, it denotes the *same degree*, and *idem* may generally be converted into *par*.

And not only does *quality* vary in degree in the *same thing*, but the *same quality* may be in *different things*. And again, one thing may have the *same relation* to many others. Hence, both in denoting *quality* and *relation*, *idem qui* is a common mode of speaking.

<sup>a</sup> Δοκεῖ δὲ ἡ οὐσία μὴ ἐπιδέχεσθαι τὸ μᾶλλον καὶ τὸ ἥττον . . . οἷον εἰ ἔστιν ἡ αὐτὴ οὐσία ἄνθρωπος, οὐκ ἔσται μᾶλλον καὶ ἥττον ἄνθρωπος, οὔτε αὐτὸς ἑαυτῷ, ὅτε ἕτερος ἑτέρῳ. Aristot. Categor. περὶ Οὐσίας. Ἐπιδέχεται δὲ τὸ μᾶλλον καὶ τὸ ἥττον τὰ ποῖα. Ibid. περὶ Ποιότητος.

The examples in Vossius and Turfellinus of *idem qui*, so far from opposing, really support the principle I am maintaining.

Verres *idem* est, *qui* fuit semper. Cic. Verr. i. ap. Turfell. ;

Here *idem* means *character*, not *person*. The same may be said of these :

Est *idem qui* semper in republica fuit. Cic. Att. ix. 11. Gesn.

Nihil commutantur animo, et *iidem* abeunt, *qui* venerant. Cic. Fin. iv. 3.

Peripateticis vestris, *qui* quondam *iidem* erant, *qui* Academici. Cic. Off. iii. 4.

If the phrase is never used, as I believe it never is, of *persons* but in this figurative way, when by person is meant *character* or *quality*, there cannot be a stronger proof that it is improper in any other. For it should be observed, that *absolute sameness* or *identity* is then predicated: which *sameness* is the proper antecedent to *qui*.

In the New Testament, what is translated *the same who*, is seldom, if ever, *ὁ αὐτὸς ὅς*. In Luk. vi. 38. *τῷ αὐτῷ* means *quality*. In 1 Cor. xii. 6. *ὁ αὐτὸς* signifies ONE ; and in other places, *relation*. When a reference is made to *ὁ αὐτὸς*, it is generally by a word denoting *quality* : as,

TON ATTON ἀγῶνα ἔχοντες ΟΙΟΝ ἴδετε ἐν ἐμοί. Phil.  
i. 30. 'Having *the same* conflict *which* ye saw in me.'

When the *relative* is used in Greek, the antecedent is not ὁ αὐτός, but ἕτος.

Another fault in the Reviewer's phrase *eundem qui* is, that the relative is not in the *same case* with the antecedent, which it ought to be, as, I hope, the following analysis will prove. The argument requires a little steady attention; and it seems to me deserving of it.

When *idem* is in the *nominative* case with *qui* following it, mere *identity* is predicated. *Idem est qui fecit*, as we have already shewn, is barbarous: *idem est qui fuit* is Latin. The rules of grammar may indeed require an *accusative* case, but *identity* is the idea that is expressed: nothing is predicated of the thing mentioned but that it is *the same*. Thus,

Apud bonos *iidem* sumus quos reliquisti. Cic. Att.  
i. 13. Turfelin.

Here *quos reliquisti* means no more than 'qui  
'fuimus cum nos reliquisti.' So,

*Eosdem* esse oratorios numeros, qui sunt poetici. Cic.  
in Orat. c. lvi.

The variation of *case* does not affect the meaning of the proposition: *identity* is all that is predicated.



But when *idem* in any of its *oblique cases* is followed by *qui*, the meaning of the passage is, not that the thing which *idem* denoted is *the same* with any thing else, but that it *bears the same relation* to two other things. Now the inflexions or *cases* of nouns are expressive of *relation*. The case of *idem* denotes the relation it bears to one of the two things, and the case of *qui* denotes the relation it bears to the other. Hence the case of *idem* and the case of *qui* ought to be the same, otherwise they do not mark the *same relation*. And thus, I believe, it will be found, that the best writers invariably use the words. *Eadem ratione qua, eodem pacto quo, eandem potestatem quam, eodem loco quo*, are among the most ordinary phrases. The last phrase is from Livy, xlii. 37. where *loco* means *rank, estimation*, which is a *quality* or *abstract idea*: if it had meant simply *place*, *ipso* probably, and not *eodem*, would have been the word: as in this passage of Cicero;

Castra paucos dies habuimus, *ea ipsa, quæ* contra Darium habuerat apud Issum Alexander. Ep. Att. v. 20.

There are various ways indeed of expressing the *same relation*, and sometimes this happens with *idem qui*. As, “Vovit in *eadem* verba Consul, *quibus* antea quinquennalia vota suscipi solita erant.” Liv. xxxi. 9. Where the change of expression is easily accounted for, by the use  
of

of *fusci* instead of repeating the verb *voveo* : but the *relation* is not changed.

A remarkable instance of the observance of the rule above mentioned just occurs to me in Livy, xxvi. 33.

Cæterorum omnium Campanorum *eundem* erga nos animum, *quem* Carthaginiensibus, fuisse—not ‘*qui* Carthaginiensibus.’

And thus too we may use all words denoting *relation*, although they include a *person* under them. *Eodem rege quo, eodem duce quo, &c.* But to say *eodem duce, qui*, or, as this writer says, *eundem esse qui occidisset*, is against the genius of the language, and argues an ignorance of the principle which governs this phraseology.

But to return from this digression to the Reviewer’s Latin. Both the tenses *habuisset* and *occidisset* are wrong. *Haberet* might do, as relating to continued time ; but *habuerit* is the more usual form. Instead of *occidisset*, he should have said *occiderit* : for *occiderit* has nothing subordinate to it, or connected with it, whose time cannot begin, till the time of *occiderit* is past ; *which is the proper test for the use of the preterpluperfect subjunctive.*

I will produce an exact parallel, in point of tenses, from Cicero.

Publium etiam Scipionem Nasicam . . . . habitum  
eloquentem

eloquentem aiunt, illius qui sacra acceperit, filiam.  
Clar. Orat. c. xx.

Which this Reviewer might have expressed thus,

Publium etiam Scipionem Nasicam fuisse aiunt qui  
eloquens habitus fuisset, ejusque patrem eundem esse,  
qui sacra accepisset.

Such is the advantage of not having one's Latin  
style spoilt at Oxford. His own sentence I shall  
beg leave to cast quite in a new mould.

Nonne vult Pausanias, primum ex Nelei nepotibus  
Melanthum in Attica sedem habuisse, ac proinde eum  
esse qui Xanthum occiderit?

When preparing to introduce the DEUS LUNUS,  
he clothes the Editor's remark in a new Roman  
dress, which he fancies is perfectly *in costume*.  
“Romanis enim Græcisque juxta ignorantibus  
“quisnam deorum esset iste Menes, pro alio quam  
“Luna, *sub deæ persona*<sup>a</sup> ab iis culta, Straboni  
“vix haberi potuerit.” Straboni vix haberi, is  
one of those faults which may grace the fourth  
form at Eton, but seldom, I imagine, rises higher  
in the school. What *potuerit* has to do here

<sup>a</sup> *Sub deæ persona*—This is as bald a phrase as he could have  
used; and I doubt its purity. He might have said, *tanquam*  
*Dea*, *tanquam foemina*, *foeminea forma*—any thing better  
than ‘*sub deæ persona*.’ For the strict meaning of the phrase  
is, *under the assumed appearance, or character, of a Goddess*.

I will

I will not attempt to explain. We will however suppose it to be *potuit*. And what then? “*Is it possible, he exclaims, that even the pressmen at Oxford should be ignorant that there was at Rome a Deus Lunus, as well as a Dea Luna?*”

This is one of those scraps of nauseous pedantry which bring a reproach upon the study of ancient learning—exalting an insignificant trifle into an affair of importance—a solitary and obscure fact, of which every one may well be ignorant, into a *criterion* of sound erudition. This too I should say, if his mythology were correct. But the ignorance is as palpable as the affectation is disgusting. In order to expose it, it is impossible to avoid a longer detail than the God and all his worshippers together are worth. But so it is with puny cavils: they generally take more trouble and more time in refuting, than strong objections.

The first thing then that strikes us is, the uniform silence on the subject of this deity in all popular compendiums of Roman antiquities. Cicero, Ovid, Livy, and other writers about that time, from whom we collect incidentally most of what we know respecting the Roman religion, never mention him. And in fact the earliest writer, who speaks of him as connected with that religion, is Tertullian. In his *Apologeticus*, written in the third century, he boldly attacks the pagan  
supersti-

superstitions and follies. Having spoken of the disgraceful stories which the best poets relate of their own deities, he proceeds to notice low and vulgar farces, in which they are exposed to the derision of the populace. “*Mœchum Anubim, et masculum Lunam, et Dianam flagellatam, et Jovis mortui testamentum recitatum, et tres Hercules famelicos irrisos.*” c. 15. The epithets to the other deities are *mœchum, flagellatam, mortui, famelicos*, all denoting something absurd or ludicrous; from whence we must in reason infer that the epithet *masculus* was of the same kind. If so, could it even at that time be a part of the religion of Rome, when Tertullian himself produces it as a burlesque of their religion?

There is no arguing from the capricious manner in which the poets and artists diversified the form, the sex, and the office of their deities. At this rate, we shall have a *Female Bacchus*, a *Venus Masculus*, a *Fortuna Barbata*, and every other preposterous absurdity. Even Jupiter would hardly know himself in the Orphic verse,

Ζεὺς ἄρσιν γένετο, Ζεὺς ἀμβρόσιος ἔπλετο ΝΥΜΦΗ.

And as, according to Spon, there were many who held all the deities to be of both sexes, so the philosophers held them to be of none. Vid. Spon in Polen. Supplem. vol. iv. p. 678.

A little before the time of Tertullian indeed we are told by Spartianus, that Caracalla, when in the East,

East, visited Carræ in Mesopotamia for the sake of the God Lunus, *Luni Dei gratia*. Vit. Caracall. p. 87. fol. ed. And immediately he tells of a foolish superstition prevalent among the Greeks and Egyptians respecting this deity, in a way that shews he thought him unknown to the Romans.

The following are the words of Spon upon the subject. “Deus iste Lunus, seu Luna, habitu “virili sæpe in nummis *Græcorum* exprimitur.” Polen. Supplem. vol. iv. p. 678. But in all these coins he is represented with the Phrygian tiara.

The disgusting story of Elagabalus, who assumed that name from the Syrian deity the Sun, and introduced his worship into Rome, is well known; but even this story affords no foundation for a *Deus Lunus at Rome*.

As far as it goes, it makes against it. The new deity brought in by him, to match with the Syrian Elagabalus, was a female called Οὐρανία, from Carthage, the same with the Phœnician Astarte or Luna; and, as the foolish story goes, it was the *feminine character of this deity* which directed his choice; for he took it into his head that his Syrian God was not pleased with the bride he had before given him, Pallas, because of *her warlike character*. All this trash may be seen in Herodian, lib. v. c. 15. Now the votive tablet at Palmyra exhibits the Lunar Deity as a  
male

*male in armour*; and if any inference is to be drawn from these data, it is that *he* never found his way to Rome. The Syrian worship even of the Sun was, we know, expelled from Rome, after the death of the monster who introduced it. And it is worth remarking, that Sperlingius, in one of his letters published by Polenus, says, “all the  
 “Northern and Eastern nations worshipped the  
 “moon as a male—the Greeks and Romans only  
 “(with those nations who wished to imitate  
 “them) esteemed that deity a female.” Polen. Supplem. vol. iv. p. 294.

Now Strabo, as Casaubon well observes<sup>a</sup>, when giving this Asiatic deity a Greek name, instead of coining a new word, Σεληνος, prefers Μῆν, which is masculine, and is properly expressive of his character: and, as far as appears, even the *Latin* name LUNUS was not coined till long after Strabo's time.

But such inquiries, instead of indicating a classical taste and ardour, are pretty sure tests of a depraved appetite, which is incapable of relishing wholesome native flavours, and seeks its gratification in every thing that is fetid and disagreeable to an uncorrupted palate. Never can I believe this writer to have imbibed the generous love of ancient learning. His delight is not to launch

<sup>a</sup> Ad Spartiani Caracall. p. 88. Ed. Par. 1620.

his vessel on the broad current, and spread his sails to the wind ; but to dabble in some muddy back-water, and fish up with ignoble pains a few filthy shreds and remnants, which might well have been allowed to perish where they sunk, in the dark silent pool of oblivion.

“ The seventeen maps, with which the seventeen  
 “ books are illustrated and adorned, are said, in the  
 “ preface, *to have been formed on the best authorities,*  
 “ and carefully adapted to the geography of Strabo.  
 “ We have examined only that of the central states of  
 “ Greece ; and in that we find neither Erythræ in  
 “ Bœotia, nor Ægæ, Histiaea, or Orabiæ in Eubœa—  
 “ though they are all described as cities of importance  
 “ in the text of the author—are duly placed in the map  
 “ of M. D’Anville—and the three first, moreover, dis-  
 “ tinguished as independent states by their coins still  
 “ extant.” Rev. p. 440.

In this single paragraph there are three false propositions, one misrepresentation, and one blunder. The blunder is Orabiæ for Orobiæ. The misrepresentation is, that *Histiæa is not in the map.* Oreus, which in Strabo’s time was the name of Istiæa, *is in the map* ; and it is difficult to conceive that he did not know it, because in D’Anville’s map it is called Oreus, *prius Istiæa.* As for the three false propositions<sup>a</sup> : Erythræ in Bœotia *had*

<sup>a</sup> For the two first of these points I have again to acknowledge



*no coinage of its own : Ægæ in Eubœa had none of its own : and the maps are not said in the Preface to have been formed on the best authorities. All that is said of them is, that care was taken to adapt the last fourteen to the text of Strabo as closely as the three first. The adoption of the name Oreus instead of Istiæa is one proof of this.*

Having now nearly disposed of the long string of *false assertions, misrepresentations, and blunders*, which go to the composition of this article, it only remains to say a few words concerning the Edition itself of Strabo, which has been made the vehicle of so much coarse invective. In the account given of it, the public are as much wronged as we are abused : for no view whatever is laid before them of its nature or its merits. Neither can I afford much room for that purpose ; it being my design not to vindicate the book, but to vindicate the University from false aspersions.

It contains, however, collations of almost all the known manuscripts. It has every thing that was valuable in Casaubon's edition, besides having corrected numberless typographical errors. The excellence of Tyrwhitt's conjectural emendations

ledge the assistance of Mr. Falconer's letter, [Gent. Mag. Oct. 1809.] as well as in what relates to Philip King of Macedon.

is

is acknowledged by the Reviewer; although he is studious to deprive Oxford of all share of the credit. Even here his evil genius of ignorance haunts him every step he takes. He asks, why they were not published in one small supplementary volume. The answer is, they have been printed in a small volume, as every pretender to exact Greek criticism ought to know, twice already: once at London in 1783, which edition is quoted by Schweighæuser in his notes to Polybius, and once by Harles in 1788, from which the French translators have taken his conjectures, as far as they have gone, and in general adopted them with acknowledgments of their ingenuity.

The Reviewer praises these emendations highly, and, out of near two hundred, selects six, as being particularly ingenious, and as *having been confirmed by manuscripts* collated since his death. The first and the last of these six *have had no confirmation whatever* from manuscripts; the first is not so much *a conjecture*, as an adoption of the sense given in the old Latin translation: the third is only *partially confirmed*: and the second and fourth have no pretensions to superior sagacity, as I will leave it to any one conversant in these matters to determine. How unaccountable all this! when, in the imperfect reading which I have myself given to the notes, I have found

*above twelve* very ingenious ones positively confirmed, *as many* partially confirmed, and at least *twenty*, far exceeding those selected by him in acuteness and ingenuity, not yet confirmed, but bearing the strongest marks of probability \*.

He goes on to say,

“Almost the whole of the Editor’s own notes are  
“ *historical* and *geographical* commentaries ; which may  
“ be of use to the reader, in saving him the trouble of  
“ reference.”

And yet all this is called *alloy*, p. 449. l. 32. Besides, what is meant by *saving him the trouble of reference* ? Many of them, nay, most of them, will *give* him the trouble of reference, if he has an inquisitive turn : for they point out the passages in ancient and modern books, which tend to throw any light upon the text, or which contain matter intimately connected with it. In many of them disputed points of chronology and geo-

\* It may not be unacceptable to those who take an interest in this department of criticism, if I specify some of these out of a much longer list of each kind. The first number denotes the page, the second the line. 166, 4. 235, 37. 330, 20. 357, 5. 401, 19. 682, 21. 696, 32. 700, 10. 874, 19. 1054, 17. 1179, 22. entirely confirmed. 287, 10. 353, 31. 384, 15. 408, 22. 430, 33. 677, 43. 686, 1. 690, 31. 799, 35. partially confirmed. 166. 34. 290, 20. 308, 22. 354, 29. 378, 25. 425, 6. 459, 6. 493, 14. 602, 8. 732, 7. 733, 10. with a multitude besides, ingenious, although not confirmed.

graphy

graphy are discussed, and frequently explained by diagrams—incidental elucidations of other authors are given—the ancient and modern names appropriated, often beyond what D’Anville and other geographers have done—the etymology of many traced to Oriental words—a concise history of remarkable towns is given—the productions, natural history, trade, population &c. are compared with the accounts of the best modern travellers—a vast variety of curious information is scattered through them, of a rambling and miscellaneous kind, but always connected with the text—and, notwithstanding the faulty Latin, sound sense and considerable force of reasoning are always perceptible.

The Reviewer indeed says, that,

“ In *History and Geography* the Editor displays the same sort of accuracy as in *Grammar* :” and he supports his charge by ONE specimen. “ Philip the son of Demetrius, and father of Perseus, is called *repeatedly* Philip the Second, though he was the fourth regularly acknowledged King of Macedonia of that name.” Rev. p. 441.

This calumny has been completely refuted by Mr. Falconer. There is but *one* place in which the word *secundus* is applied to the son of Demetrius: and in that place it possibly meant not the *second Philip*, but the *next* person who de-

destroyed the cities Sciathus and Peparethus, after the war between Philip and the Athenians. I am myself inclined to think it a mistake of the Editor's: nor do I fear that this concession will raise any other feeling but that of contempt or indignation against the critic, who founds a sweeping charge of historical inaccuracy in the whole two folio volumes upon this single mistake.

Of him then it is time that we now take a long farewell. Degraded as he must be in the opinion of every candid and liberal mind, it is impossible he can again find vent for his malice through any respectable channel. There is a blot in his escutcheon, which must for ever exclude him from the lists of honourable combat: and he must be sent, like some uncourteous and *recreant* knight, bereft of his habiliments, to atone for his offence by a life of austere and solitary penance.

Victus abit, longeque ignotis exulat oris,  
Multa gemens ignominiam plagasque—

I cannot proceed with the passage, for it is impossible that any glory can be gained against such a combatant, or any pride felt at such a victory. If indeed he would qualify himself for a renewal of the fight, he must practise *many a hardy adventure in a foreign land*—he must, in the language of that First of Critics, seek for distinction

tion "by harder study and a humbler mind," and then perhaps, after a due probation, he may be reckoned worthy of engaging in classical warfare with an English University.

After all the experience we have had of the strength of his prejudices, I still was surprised that the Editor should permit this article to disgrace his pages. The *scurrility* of the attack must surely have made him hesitate. Its *unfairness*, I fear, was no obstacle; and its *virulence* the chief recommendation. But I do believe, that if he had been aware of its containing half the *ignorance*, or one tenth part of the *falsehood* which has been pointed out, he would have rejected it with disdain. In his own writings (if I can trust to rumour, and to that feature, no unseemly one, which runs through them all) I discover a tone of mind far superior to such baseness—a vigour of intellect indeed, which should make him cautious how he measures others by his own standard—and a correctness and dignity of moral sentiment, which I respect even in an enemy.

## C H A P. III.

CLASSICAL EDUCATION—*Remarks on an Article  
in the Edinburgh Review, upon Edgeworth's  
Professional Education.*

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MUCH has been said, and well said, on this subject: but I have not yet seen the question argued exactly on its right grounds. Neither do I propose in the present treatise to supply all the deficiencies which I speak of in its advocates, but rather to point out two or three leading principles, which have not been made sufficiently prominent in these discussions, if they have been noticed at all.

Some, who dispute the utility of Classical learning, have joined issue on this ground: What remuneration does a boy receive for the time and money expended in this pursuit? For what employment does it fit him? or how does it enable him to improve his fortunes?

To this I answer, that the object of Classical education is not to fit him for any *specific* employment, or to increase his fortune. Such, I admit, is the object of most parents when educating their  
their

their children ; but it is an object not only different from that of true philosophy or enlightened policy, but even frequently at variance with it. The peculiar interest of the individual is not always the same, is seldom precisely the same, with the interest of the public. And he who serves the one most faithfully, always forgets, and often injures, the other. The true principles of educating a gentleman cannot be better sketched than they are by Locke, although his language already sounds rather quaintly.

“ The great work of a Governor is to fashion  
 “ the carriage and form the mind ; to settle in  
 “ his pupil good habits, and the principles of  
 “ virtue and wisdom ; to give him, by little and  
 “ little, a view of mankind ; and work him into a  
 “ love and imitation of what is excellent and  
 “ praise-worthy ; and, in the prosecution of it,  
 “ to give him vigour, activity, and industry. The  
 “ studies which he sets him upon are but, as it  
 “ were, the exercise of his faculties, and employ-  
 “ ment of his time, to keep him from sauntering  
 “ and idleness, to teach him application, and ac-  
 “ custom him to take pains, and to give him  
 “ some little taste of what his own industry must  
 “ perfect. For who expects that, under a tutor,  
 “ a young gentleman should be an accomplished  
 “ critic, orator, or logician ; go to the bottom of



“ metaphysics, natural philosophy, or mathematics ; or be a master in history or chronology ?  
 “ Though something of each of these is to be  
 “ taught him : but it is only to open the door,  
 “ that he may look in, and, as it were, begin an  
 “ acquaintance, but not to dwell there.” Vol. iii.  
 p. 39.

It is remarkable, however, that Locke, like most other writers on education, occasionally confounds two things which ought to be kept perfectly distinct, viz. that mode of education which would be most beneficial, as a system, to society at large, with that which would contribute most to the advantage and prosperity of an individual. These things are often at variance with each other. The former is that alone which deserves the attention of a philosopher ; the latter is narrow, selfish, and mercenary. It is this last indeed, on which the world are most eager to inform themselves : but the persons who instruct them, however they may deserve the thanks and esteem of those whom they benefit, do no service to mankind. There are but so many good places in the theatre of life ; and he who puts us in the way of procuring one of them, does to *us* indeed a great favour, but none to the whole assembly.

It is again sometimes asked, with an air of triumph, what is the *utility* of these studies ? and  
*utility*

*utility* is vauntingly pronounced to be the sole standard, by which all systems of education must be tried.

If in our turn we were to ask what *utility* is, we should, I believe, have many answers not quite consistent with each other. And the best of them perhaps would only give us other words equally loose and indefinite; such as *wiser, better, happier*; none of which can serve to untie a knotty question, and all of which lead us into a wider field of doubt and enquiry, than the subject which originally produced them. Before I attempt to shew what the utility of Classical learning is, in my own sense of the word, let it be permitted me to explain what it is not; and to take up the enquiry a little farther back than writers on this subject commonly go.

It is an undisputed maxim in political economy, that the separation of professions, and the division of labour, tend to the perfection of every art—to the wealth of nations—to the general comfort and well-being of the community. This principle of division is in some instances pursued so far, as to excite the wonder of people, to whose notice it is for the first time pointed out. There is no saying to what extent it may not be carried; and the more the powers of each individual are concentrated in one employment, the greater skill and quickness will he naturally display

play in performing it. But while he thus contributes more effectually to the accumulation of national wealth, he becomes himself more and more degraded as a rational being. In proportion as his sphere of action is narrowed, his mental powers and habits become contracted; and he resembles a subordinate part of some powerful machinery, useful in its place, but insignificant and worthless out of it.

So sensible is the great and enlightened Adam Smith of the force of this objection, that he endeavours to meet it by suggesting, that the means of intellectual improvement multiply rapidly with the increasing wealth of society; that the facility therefore of acquiring these means may increase in the same ratio with the injurious tendency of that system we have been just considering; and thus counteract or compensate all its evil. An answer, which affords a much stronger proof of the candour of the philosopher, than it is a satisfactory defence of his system against the supposed objection. The evil of that system is certain, and almost demonstrable; the remedy suggested is doubtful, and even conjectural. It would have been better to alter the shape of the whole question, and remove at once the ground-work of the objection, by guarding his theory against that extreme in which it takes its rise.

If indeed national wealth were the sole object  
of

of national institutions, there can be no doubt but that the method demonstrated by Dr. Smith, being the surest means of attaining that end, would be the great leading principle of political philosophy. In his own work *it is* the great and sole end of his enquiry : and no one can blame him for confining himself to that single consideration. His undertaking required no more, and he has performed his part well. But, in truth, national wealth is not the ultimatum of human society ; and although we must forbear entering on the boundless enquiry, *what is the chief good*, yet all reflecting minds will admit that it is not wealth. If it be necessary, as it is beyond all question necessary, that society should be split into divisions and subdivisions, in order that its several duties may be well performed, yet we must be careful not to yield up ourselves wholly and exclusively to the guidance of this system : we must observe what its evils are, and we should modify and restrain it, by bringing into action other principles, which may serve as a check and counterpoise to the main force.

One of the greatest faults in all moral and political reasoning is an excessive and immoderate application of one principle, to the exclusion of others, with which it ought in reason to be combined ; and whose relative force should always vary with the circumstances of the case.

There

There can be no doubt that every art is improved by confining the professor of it to that single study. There are emergencies, which call for his *whole mind and faculties* to be absorbed in it, which require him to forget every other relation of life, however sacred or natural, except that artificial one in which he is then placed. Times will occur when a Surgeon or a General must dismiss the common feelings of human nature, and, in order to do his task well, must look upon himself as engaged in working out one problem, and upon all around him as instruments subservient merely to the acquisition of some one distinct purpose, without regard to their bearings on any thing besides.

But although the Art itself is advanced, by this concentration of mind in its service, the individual who is confined to it goes back. The advantage of the community is nearly in an inverse ratio with his own. Reason and common sense require that neither object should be exclusively regarded. And if, as in the cases above mentioned, an *entire* sacrifice of the individual is demanded, in all other cases that sacrifice can be required only in proportion as they approximate to this extreme. And thus a wide space is left to the discretion of the individual, where the claims of the community are either not pressing, or are wholly silent.

Of

Of course it will be understood, that in this statement I consider the intellectual enjoyment of the individual merely, when speaking of his *advantage*, and that I do not lose sight of that enjoyment, which even the most confined exercise of the intellect imparts: I consider it as abridged only in proportion to the contracted sphere of action in which he is doomed to move.

Indeed, when the emergency is past, society itself requires some other contribution from each individual, besides the particular duties of his profession. And if no such liberal intercourse be established, it is the common failing of human nature, to be engrossed with petty views and interests, to under-rate the importance of all in which we are not concerned, to carry our partial notions into cases where they are inapplicable, to act, in short, as so many unconnected units, displacing and repelling one another.

In the cultivation of literature is found that common link, which, among the higher and middling departments of life, unites the jarring sects and subdivisions in one interest, which supplies common topics, and kindles common feelings, unmixed with those narrow prejudices with which all professions are more or less infected. The knowledge too, which is thus acquired, expands and enlarges the mind, excites its faculties, and  
calls

calls those limbs and muscles into freer exercise, which, by too constant use in one direction, not only acquire an illiberal air, but are apt also to lose somewhat of their native play and energy. And thus, without directly qualifying a man for any of the employments of life, it enriches and ennobles all. Without teaching him the peculiar business of any one office or calling, it enables him to act his part in each of them with better grace and more elevated carriage; and, if happily planned and conducted, is a main ingredient in that complete and generous education, which fits a man "to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war."

Thus far then we have considered the utility of those liberal pursuits, which in a refined state of society engage the attention of the higher orders, and which, by common consent, impart a dignity to the several professions of life, and to mercantile adventure.

It still remains to prove, that what is called *Classical literature* answers this purpose most effectually.

And here, if the question is to be compendiously treated, it must be allowed me to take for granted many points, which a captious adversary might dispute, but which the authority of the

the

the greatest names, and the general experience of educated men concur in establishing. That the relics of Grecian and Roman literature contain some of the choicest fruits of human genius ; that the poets, the historians, the orators, and the philosophers, of Greece especially, have each in their several lines brought home, and laid at our feet, the richest treasures of invention ; that the history of those early times presents us with a view of things “ nobly done and worthily spoken ;” that the mind and spirit which breathed then, lives still, and will for ever live in the writings which remain to us ; that, according as taste, and genius, and learning, have been valued among men, those precious remains have been held still dearer and more sacred ; are all positions which it is better to assume as indisputable, than to embarrass the present argument with any new attempt to prove them.

Neither is it necessary to say much in order to silence the feeble and querulous cry, that all the good which those works contain may be had through the medium of *translation*. To demonstrate, indeed, how, from the very nature of language, translation cannot adequately perform this office, would require an extended argument. I would rather appeal to the reflection and experience of every man who is acquainted with more than one language, whether he has not

often



often felt a translated thought, even when best executed, to be rather a cold inanimate bust, than a living counterpart of the original: whether he has not been affected by sentiments or descriptions in one language, in a degree which no power or skill can equal in another. Even the rudest languages have in some words and phrases, or some peculiarity of construction, their characteristic advantage; and the more copious and perfect a language is, the more must these advantages be multiplied. A bare chronicle of facts indeed, or a rigid demonstration in science, may perhaps be transferred from one to the other without loss or injury. For where the ideas are few, simple, and determinate, they readily find in all languages an adequate expression. But how shall the inspirations of genius and fancy be packed up, lettered, and consigned over, from hand to hand, in this literary traffic? How shall even the ordinary phraseology of moral reasoning, of sentiment, of opinion, preserve its native colouring, and exact features? How shall the language of varied passion, of tender feeling, of glowing description, find, in the distant region to which it is transported, the precise measure of its value? How, after this change of place and manners, where all is so new and so different, how shall it suit itself with the commodities adapted to its former wants and habits? Mere subsistence, it is true,

true, the bread of life may be obtained every where. The great truths of religion, the bare theorems of science, whatever is addressed to the understanding strictly, may perhaps pass unimpaired. But all that constitutes the grace, the beauty, the charm, the dignity of composition, all that tends to awaken the fancy, or to affect the heart, like the finer and more volatile parts of substances, is lost during the experiment; or if these qualities be partially retained, they are in a manner the invention of the translator; and serve rather to tell us, that the original was excellent, than to present us with a view of that excellence itself.

The writer of an Article in the Edinburgh Review, on "Edgeworth's Professional Education," whose petulant sarcasms alternately provoke our spleen and our laughter, endeavours to convince the world, that, notwithstanding the advantage of Classical learning, the ascendancy it has acquired in English Education is preposterous, and the mode of teaching it in English Schools, and Universities, utterly absurd. I confess it was the reading of that article, which drew forth the present remarks, and I had designed a formal discussion of the false opinions and accusations contained in it. The bulk of this volume, however, swelling imperceptibly far beyond my first intention, induces me to contract the plan; and the truly meagre and flimsy texture of the article

itself is hardly deserving of any solid criticism. There is a sprightliness, however, and vivacity, which takes with the world at first reading, and raises a transient admiration, which perhaps was the sole ambition of the writer: for, upon comparing one page with another, he seems wholly regardless of the dull virtue of consistency, and, like some popular divines, thinks only how he may keep up the requisite smartness for his fifteen minutes to amuse his audience.

He may think it injustice to compress his airy fatire; but there is really not time for quoting him always in his own words. I could wish the reader of this chapter first to give an attentive perusal to the Reviewer, while I endeavour to exhibit his impeachment in distinct charges.

1st. That Classcal learning forms the *sole* business of English Education.

2dly. That hence the taste and imagination only of the student are cultivated.

3dly. That the instruction of public schools and universities, even in Classcal literature, is of a limited and mistaken kind.

4thly. That in Oxford particularly, every manly exercise of the reasoning powers is discouraged.

The first charge, besides being spun and twisted into the materials of every page, is also distinctly laid before us in the following terms,

“A young

“ A young Englishman goes to school at fix or seven  
 “ years old : and he remains in a course of education  
 “ till twenty-three or twenty-four years of age. In all  
 “ that time, his sole and exclusive occupation is learning  
 “ Latin and Greek.” No. 29. p. 45.

From the manner in which the phrase *learning Latin and Greek* is used, one might be led to suppose that the Grammar and the Lexicon were the sole companions of the Student ; that Latin and Greek were a sort of *black art*, something wholly unconnected with the system of nature and of human affairs ; that the languages were learnt for the sake of the sound or form of the letters, not for the stores of taste and knowledge which they contain. What else is the Reviewer's notion of learning Greek ? Can we be said to learn Greek, without making ourselves acquainted with the authors who wrote in Greek ? A modern language may perhaps be learned without much of its literature : but how is it possible to separate the study of an ancient language from the study of those works in which it has been preserved ? Of all known languages, the Greek perhaps is the most copious and extensive ; and no one can pretend to call himself a master of it, who has not studied the several classes of authors in which its compass and variety is displayed. The language of Aristotle is as different from that of Homer, Sophocles,

Sophocles, or Pindar, as these again are from Thucydides, Xenophon, or Demosthenes. It would be useless to pursue the topic through all its branches. Those who are acquainted with the subject will admit the statement as soon as it is made : and those who are not, will hardly, I presume, apply to the Edinburgh Review for information about the Classics.

How idle then, how perfectly senseless, all this declamation about Latin and Greek ! unless the study of Bacon, of Locke, of Milton, of Addison, and all our greatest moralists, historians, and poets, be rightly called *learning English*. What is to hinder the student from deriving all the benefit which the reading of valuable authors is supposed to impart ? or rather, if these works are studied, how can he avoid deriving it ?

Yet even Mr. Edgeworth, the author of the book which gives occasion to the Review, (although a writer not of the same empty class with the Reviewer, but one who to great ingenuity and vivacity adds much good sense, and gives many proofs of a good heart,) even he is weak enough to say, "that young men intended for  
 " Clergymen should not go to any University,  
 " till they are *thoroughly masters of the learned*  
 " *languages, particularly of Greek.*" p. 95. I am at a loss to conceive what so intelligent a writer could mean by this passage. The absurdity

furdity of teaching Greek, without teaching the best authors who have written in that language, appears to me so striking, that no words can make it more evident; and to suppose that these authors can be *thoroughly studied* before a young man goes to the University, or even during the whole time he stays there, is equally against reason and common sense.

The first charge then of this Reviewer, as far as it implies a study of language merely, is already answered. For a contradiction of the assertion itself, which I hope will be found satisfactory, the reader is referred to the Chapter on The Course of Studies pursued at Oxford.

The second charge also requires no separate notice. If the Poets alone were selected by us out of the great mass of ancient learning, some ground might appear to exist for this complaint. But the fact is far otherwise: and facts are stubborn things.

The third charge is worked up with all the smirking pleasantries and pert playfulness peculiar to a certain school, whether consisting of Divines, or Lecturers, or Letter-writers, or Reviewers, whose main object seems to be, to have their laugh out, whatever truth or justice or decency or right reason may say to the contrary. And perhaps the wisest way is to let them have their laugh out. It is a miserable ambition, and its success

success need not be envied ; provided the world are disposed to listen afterwards to plain sense and unvarnished truth. The whole system is ridiculed, by which the Classics are usually taught. It is not merely insinuated, but asserted, that the knowledge of minute points of Grammar and the mechanism of Latin verse are deemed the highest accomplishments of a Scholar—and that “ his object is not to reason, *to imagine*, and to invent ; but to conjugate, decline, and derive.”

“ The great system of facts with which he is most perfectly acquainted, are the intrigues of the Heathen Gods : with whom Pan slept ?—with whom Jupiter ?—whom Apollo ravished ? These facts the English youth get by heart the moment they quit the nursery ; and are most sedulously and industriously instructed in them till the best and most active part of life is passed away.” Rev. p. 45.

I have copied the very words of this filthy ribaldry, in order that the reader may judge of the pure virtuous indignation which glowed in the breast of the satirist who wrote it. The description is applied to the whole course of English Education, even to the advanced period of twenty-four. Now it is difficult to say how such an adversary is to be treated. To contradict him flatly, might be thought unmannerly ; and yet that is the only treatment he properly deserves,  
who

who with wanton levity perverts the truth. If the passage had occurred in a farce, or burlesque comedy, we should forgive the falsehood for the sake of the humour; and because the writer himself does not expect to be believed. But this we are told by a person who affects in other passages the grave censor and indignant moralist, and who with a magisterial air, forsooth, after his play is over, vouchsafes his serious advice on the subject of Education. As to the childish prattle which follows, about “the Æolic Reduplication,” “Sylburgius his method of arranging defectives in  $\omega$  and  $\mu$ ,” “the restoration of a dative case, which Cranzius had passed over,” which he says are the highest feats of glory in the estimation of a young Englishman, the whole is a tissue of ignorance and nonsense, of which a man of liberal education should be ashamed.

The entire passage is given at the bottom of the page<sup>a</sup>: it is hardly deserving even of that

<sup>a</sup> “The distinguishing abstract term, the epithet of Scholar, is reserved for him who writes on the Æolic reduplication, and is familiar with Sylburgius his method of arranging defectives in  $\omega$  and  $\mu$ . The picture which a young Englishman, addicted to the pursuit of knowledge, draws—his *beau idéal* of human nature—his top and consummation of man’s powers—is a knowledge of the Greek language. His object is not to reason, to imagine, or to invent; but to conjugate, decline, and derive. The *situations* of imaginary glory which he draws for himself, are the *detection* of an Anapæst in the



notice: but it may be as well to clear the ground of these light bush-fighters, before we advance into the heart of the enemy's country, and beat up his close quarters.

First then of "him who writes on the *Æolic* "Reduplication." No man ever wrote on it; for this plain reason, that there is no such thing. The *Dorians* are said to have been fond of forming verbs in *pu* out of verbs in *ω*, which process was usually completed by prefixing the reduplication: as *ῥέω*, *ῥῥέω*, *ῥίσημι*; and this mutation of verbs, but not the reduplication consequent upon it, may be distinguished by the name of their Dialect; which dialect is sometimes confounded with the *Æolic*; and indeed by Maittaire they are treated as one. But there is no peculiar *Æolic* or *Doric* reduplication<sup>b</sup>. There

"wrong place, or the restoration of a dative case, which  
"Cranzius had passed over, and the never dying Ernesti failed  
"to observe." Edin. Rev. No. 29. p. 46.

<sup>b</sup> I cannot avoid subjoining a note upon this *Æolic* Reduplication, which may contain some matter interesting to a few of my readers, and which will prove to all of them the ignorance of this Reviewer upon a subject, with which he affects to be quite familiar.

So far from practising reduplication, it was common with the *Æolians* as well as the *Ionians* even to reject the augment. "Nam *Æoles*, ab eo quod est *χαίρειν*, non apponunt incrementa præteritis, sed dicunt *χαρόν*." Scal. de Caus. Ling. Lat. c. 52. It is generally said that the Latin language is descended from the *Æolic* Greek. I am inclined to think with Heyné, after Foster and Burgess, [Excurs. II. ad Il. 19.] that

is an *Ionic* reduplication, by *ε* instead of *ι*, which was perhaps what the Reviewer meant, if he meant any thing. [Vid. Eustath. ad *Odyss.* x. p. 1654. 29. et *ibid.* 32.] There was also an *Attic* reduplication, much practised by the Poets, as *ἐρήρικα* from *ἐρίζω*, and in the present tense, as *αἰλάλημι* from *αἰλῆμι*; and the Poets were apt to extend the reduplication of the preterperfect to other tenses. [Vid. *Clenard.* ed. *Sylb.* 144. 10. et 103. 43.] *Clenardus* mentions also a *Bæotic* re-

that the distinction of dialects did not then subsist: and that in later times, when learned men were led to investigate these matters, they found a greater affinity between the Latin and *Æolic* than between the Latin and any other dialect, only because the *Æolians* retained most of the ancient language.

It is remarkable, says *Heyné*, that the only documents from whence *Grammarians* deduce their canons of *Æolism*, are the fragments of *Lyric poets*, and he seems to approve of *Maittaire's* method, who merges that dialect in the *Doric*.

There is a passage in a scarce book, *Hortus Adonidis*, p. 49; from which we learn that the *Sicilians* were fond of forming new verbs out of the preterperfect tense, as *πεποιήκω* from *πεποίηκα*, *κεκλήγω* from *κέκληγα*. Now the *Sicilian* was a subdivision of the *Doric*. It was a *species* prevailing in the *Peloponnesian colonies*, which went chiefly westward, as the *Æolian* did in the earlier colonies of *Asia*. They have many points in common, but that which is peculiar to the *Sicilian* is opposite to the *Æolian*.

After all, I believe the origin of the Reviewer's blunder is to be found in page 66. of the *Winchester Grammar*; where *Æoles* occurs in the same paragraph with an example of *Bæotic reduplication*.

duplication, p. 108. 20. but no such phrase occurs as *Æolic* reduplication, except once (and, I am pretty confident, only once) by Sylburgius in his notes on that Greek Grammar, p. 456. where it is probably put by mistake for *Attic*.

Now 2dly. of the memorable exploits of Sylburgius. Sylburgius never arranged any defectives in  $\omega$  and  $\mu$ . He leaves Clenardus's arrangement as it was; and corrects only some occasional blunders, into which he and his commentator Antesignanus had fallen.

3dly. What the Reviewer could mean by "a dative case, which Cranzius had passed over," I cannot even guess. Perhaps there is some mistake in the name; for there is no Commentator or Critic so called. At least he was not known to Fabricius or Saxius; and the small treatise on Grammar which Cranzius the Theologian and Jurist published in 1506, is not mentioned by them in the list of his works, so insignificant and useless was it become, after the labours of other scholars.

Lastly, Ernesti is introduced as a champion of verbal criticism, when the facetious Reviewer would play off his pleasantry on the abuse of that species of learning. Most unfortunate of men! What ill-star could have led him to venture thus on the mention of particulars? *Dolus latet in universalibus* is indeed a sound maxim. If he  
had

had kept to general buffoonery, he might have concealed his ignorance. But by specifying facts and names he has spoilt all, and only exposed himself. Every student knows that among all the foreign Editors Ernesti stands conspicuous for his *practical* editions—that his notes are few and short—and that he despised curious philological dissertations which had no direct tendency to elucidate the author, or to assist the reader.

Let us now proceed to more important matters.

Upon the subject of school exercises scarcely any thing can be said, which has not been said long ago by writers of great authority. The opinions of *this* writer are of no value. In fact, it may be said of him, as of some late publishers of Sermons, that he has no opinions. One while he tells us, that the “imagination is too much “cultivated,” p. 48; at another, that the student’s great object is not to *imagine*, but to learn the technical rules of grammar. In one page he objects to the study of ancient Metaphysics, Morals, and Politics, ‘*that the Greek alone is study enough without them;*’ and in the next, that ‘*all the solid and masculine parts of the understanding are left wholly without cultivation.*’

It may be curious however to see the real opinions of two illustrious writers on this point of school compositions. Milton rejects the practice

tice altogether, and calls it “ forcing the empty  
 “ wits of children to compose themes, verses, and  
 “ orations, which are the acts of ripest judgment,  
 “ and the final work of a head filled, by long  
 “ reading and observing, with elegant maxims  
 “ and copious inventions. These are not matters,  
 “ he continues, to be wrung from poor striplings,  
 “ like blood out of the nose, or the plucking of  
 “ untimely fruit <sup>a</sup>.” He makes no difference be-  
 tween compositions, in Latin and English, in  
 verse and prose: he equally proscribes them all.

Locke is just as adverse to the practice, and  
 much more diffuse in his reasoning against it.  
 “ By all means, says he, obtain, if you can, that  
 “ your son be not employed in making Latin  
 “ themes and declamations, and, least of all,  
 “ verses of any kind <sup>b</sup>.” He then proceeds to in-  
 veigh against all such exercises, especially in Latin;  
 and condemns verses of every kind, chiefly for this  
 reason. “ If he has no genius to poetry, it is the  
 “ most unreasonable thing in the world to tor-  
 “ ment a child, and waste his time about that  
 “ which can never succeed; and if he have a  
 “ poetic vein, it is to me the strangest thing in  
 “ the world, that the father should desire or  
 “ suffer it to be cherished or improved;” adding, in  
 substance, “ that it is not likely to promote his

<sup>a</sup> Tractate of Education, vol. i. p. 275. 8vo.

<sup>b</sup> Vol. iii. p. 76. fol. ed.

“ fortunes,

“fortunes, but rather to make him poor and  
“idle.”

The sketch of “a complete and generous education,” drawn by the first of these great masters, is magnificent indeed and imposing, but has never been thought reducible to practice even by his fondest admirers. It is read, and will continue to be read, for its bold and large conceptions, and the majestic eloquence of its style—for that heavenly fancy, and that mighty soul which breathes through all his works, and which makes even his prejudices and his errors awful.

For the memory of the other I also feel sincere reverence, although his own opinions would have been entitled to greater respect, if he had himself treated with more deference the opinions of others who had gone before him, and the practice of sensible men of his own time, whose judgment was worth more, in proportion as it was confirmed by experience. The light freedom indeed, and the confidence with which this philosopher attacks all established notions, is one of the principal blemishes in his character. Intrepid and sagacious he certainly is; but these are not the only qualities requisite in a discoverer of truth; especially if the enquiry be of such a nature as to draw after it important practical consequences. Caution and respect for the opinions of others, in all cases, but more particularly in  
matters

matters incapable of demonstration, are virtues not of the lowest order.

To these authorities, as in a matter of judgment and experience, we may surely oppose that of Cicero and Quintilian. Locke pronounces, that writing does not help towards good speaking, p. 77. Cicero says, it is the best and most efficient preparation for it. De Orat. i. 33. Quintilian recommends it as a main part of the education of an Orator; and describes, with his usual candour and good sense, his own method in examining the compositions of his pupils. Inst. ii. 4. So much for authority in this matter. The thing itself strikes every one at first sight as reasonable: and the experience of most persons concerned in education bears testimony to its use. Without some exercise in composition, the student, who has read even the best authors, feels a difficulty and embarrassment in arranging his thoughts on any given subject, in connecting, illustrating, and adorning them. Just as in the conduct of life, if he has never been accustomed to think or act for himself, although he may have lived among the purest examples, yet when called upon to act or reason, he is apt to be disconcerted, diffident, and confused. In fact, the utility, and almost necessity, of *practice* is so received a maxim, that we may fairly demand the strongest proof against it, before we give way. Milton's reason does not  
meet

meet the question. It is not for the value *to us* of what the boy writes, that we impose the task, but for the benefit of the exercise to himself.

To write well is, as he justly calls it, “the act of ripest judgment;” it is the last best fruit, the *τελευταῖον ἐπιγένημα* of an educated mind: but without previous effort and training, it is idle to expect that these manly virtues will ever arrive at maturity. That finished offspring of genius starts not, like Minerva from the head of Jupiter, perfect at once in stature, and clad in complete armour: but is the produce of slow birth, and often of a hard delivery; the tender nursling of many an infant year—the pupil of a severe school, formed and chastened by a persevering discipline.

The same reply may be made to the objection against verses. It is not that we seek to stock the world with new poems, but to give play in the most effectual manner to the *poetic faculty*, which exists to a certain degree in all minds, and which, like every other faculty, ought to lie wholly uncultivated in none. At least it is an irreparable injury to young minds, if it be entirely neglected. They may still be useful members in the mechanism of society, if the powers of reasoning and calculation only be encouraged: but they lose that intellectual charm, from which life borrows its loveliest graces; they lose, in a re-  
s
fined



finest age, the means of recommending Virtue herself, if taste and elegance be not found in her train. The reasoning of Locke on this subject does, I confess, appear to me sordid and illiberal. He says, indeed, in a phrase not very intelligible, that we must be careful how we “make anything “a boy’s business but downright virtue.” p. 76. But the improvement of the faculties which God has implanted in us, is surely itself a virtue. Our attention may be given in undue measure to one, and may violate that just harmony, without which nothing is virtuous, nothing lovely. But the faculty itself, which he condemns, was one of the kindest gifts of heaven. And why then should man be niggardly where Providence has been bountiful? Why should he think scorn of that pleasant land, and undervalue those fair possessions, which were not thought beneath the care even of the Almighty? In the garden of Eden, we read, was made to grow, not only what was good for food, but every tree also that was pleasant to the sight: and in that garden man was placed, to keep it, and to dress it.

That in some schools too much stress is laid upon this accomplishment, I will not take upon me to deny. Let the excess, where it is an excess, be blamed and corrected. The reproach of the Reviewer, however, extends equally to the  
Universities:

Universities : and here I can undertake to affirm, the charge is false. If any thing, the fault lies on the other side. Verses, especially Latin verses, are looked upon as a boyish exercise; and although it is the practice not to call for this exercise, except from those who are known to excel in it, yet even this limited demand is seldom satisfied. So prevalent is the conviction, that the highest excellence alone can give it dignity ; and that other roads to distinction are open, in which every degree of merit will command respect. Its utility, however, even in the lower department of elegiac verse, is not generally understood. It imparts a habit of compression without obscurity ; a habit of selecting the fittest materials, and of setting them in the nicest order ; and a command of pure, terse, and polished diction, which cannot long be practised without imparting a salutary tincture to all other kinds of composition. Still, I admit, it is not a principal, but a subordinate feature, in every sound plan of education ; and the farther we advance in life, the more urgently do other claims press upon us.

It is time however to notice the fourth charge of the Reviewer, the substance of which is, “ that “ in Oxford particularly, every manly exercise of “ the reasoning powers is discouraged.”

The best answer to this will be given in the

account of our studies; and something, I trust, has been already said in refutation of it, when the false estimate made of the nature of Classical learning was exposed. The student undergoes a close examination in the *subject matter* of all he reads, and some of the works most read are no light exercise of the understanding. Strict Logic, Divinity, and Mathematical theorems, whether pure or mixed, cannot fail to discipline the reasoning powers; and these form a part of the studies in every College. There are lectures read in Experimental Philosophy, in Astronomy, in Chemistry, in Mineralogy, and in Botany: how far these pursuits *exercise* the student's mind, can only be collected from the general tendency of such studies. They do not enter (except the two first, and these at the option of the candidate) into the examination for degrees; and as they are taught not by Tutors, but by public Professors, it cannot well be ascertained what impression they make on each individual.

In reply however to the frivolous impertinence about checking the progress of science, and keeping us back to the measure of the ancients, let it suffice to state, that a rank fallacy runs through the whole argument. The writer confounds the *cultivation of literature* with the *acquisition of science*. In the former, unless our models be defective, which is not attempted to be shewn, the

the study of those models must be as beneficial now as ever. In the latter, the ancients are not made our guides. We study them for the facts, the reasonings, the descriptions, the characters and the sentiments, for the principles and the examples of pure taste, which they contain. These must ever be, what they once were, and their relative importance must ever remain the same. It is not the discovery of neutral salts, or the decomposition of alkalis, that can alter the value of ancient literature—that can make eloquence less powerful, poetry less charming, historical example less forcible, or moral and political reflections less instructive. Where then is the wisdom of bringing into comparison things which have no common points of relation; which are in fact heterogeneous, and incommensurate with each other? Whatever may be the advancement later ages have made in the knowledge of the properties of bodies, the temper and constitution of the human mind cannot have changed; and the writers best adapted to make impression there, if we turn not stupidly and suddenly away, will perform their office now as heretofore.

Never let us believe that the improvement of chemical arts, however much it may tend to the augmentation of national riches, can supersede the use of that intellectual laboratory, where the sages of Greece explored the hidden elements of  
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which man consists, and faithfully recorded all their discoveries. Never let us permit the volumes which inclose these early records, which present us with a distinct view, not only of the results, but of each varied process in all its stages; never let us permit them to moulder and perish as they lie, insensible of that kind Providence which preserved them through their long and dark voyage, and of those heroic efforts which baffled all the fury of ignorance, and enabled them to ride out the storm in safety. Some indeed have unhappily foundered in their course; but even of these, the scattered wreck has been washed in by the waves, and proves to us, while we gather along the shore its glittering fragments, how precious the lading was which has been cast away.

If, in the search for these dismembered parts, something more than sober reason would dictate has been felt, some devotional passion, as for "the torn body of a martyred saint," why should we scoff at the honest toil, and not rather admire and applaud the zeal which sustains it? As the feigned wandering of that Egyptian Queen for her lost Osiris, or, as the nobler fable tells, though born in later days<sup>a</sup>, of the Virgin Truth, whose lovely form, once so perfect and glorious to look upon, was by a race of wicked deceivers hewn into a

<sup>a</sup> See Milton's "Speech for the Liberty of unlicensed Printing," p. 317. 8vo.

thousand pieces, and scattered to the four winds ; so has it been with the body of ancient learning, mangled and dispersed as it was throughout the world. And it is only by long search and painful diligence, that limb after limb has been found, and restored in some measure to that form of perfect beauty which it once had. The service surely is entitled to our thanks and praise : and that enthusiasm, which magnifies the value even of the minutest relic, will meet with respect and forgiveness among liberal minds. Mockery we know will always be the engine of vulgar malice, to undermine that which overtops itself ; and envy will affect to despise what it does not and cannot possess. But from the more enlightened class, especially from those who hold up the torch of criticism, and pour its useful beams to the remote corners of our island, it is not too much to expect that the peaceful and inoffensive pursuits of learning may be shielded from scorn and calumny—that they will not at least themselves wantonly attack them with rude clamour or insulting sarcasm, and least of all *fabricate* abuses for the sake of venting their spleen, or displaying the vain talent of wit and raillery.

## CHAP. IV.

*Course of Studies pursued at Oxford.*

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NOTHING seems less understood, or more industriously misrepresented, than the course of studies, which this University reformed and settled some years ago, and which is now pursued even more vigorously than at the time of its first institution. In the present chapter I propose to explain very minutely its several parts; and to throw in occasionally such remarks as seem necessary to meet the objections, which are now and then alledged by hasty and superficial observers. A plan of studies sketched on paper is, I am aware, often very fallacious: and nothing is more easy than to mislead the public by a fair and plausible statement of this kind. I have myself seen outlines drawn, divided into studies of the first year, of the second year, and so on, which appeared to comprehend almost all one could desire to learn either in literature or science: but the persons who execute this plan must be more fortunate than common, if the materials on which they operate are capable of bearing it. In a University

fity, one fourth part of which changes every year, the new comers differ so widely in age, in capacity, in disposition and turn of thought, in previous knowledge and attainments, that it seems inconceivable how they can be classified in this manner, without a sacrifice, not of extreme cases, (for that must happen in all comprehensive plans) but of something worth preserving and improving in all. The books and the portions of science allotted to the first year are such as many, by the most diligent study during four years, can never go beyond; while others come so ripe and forward as to be quite fit to begin where the former end. The facility, again, of learning, the rate of advancement varies in such wide proportions, that no fair classification can be founded on this basis. It is idle to think that any system of education can equalize the powers of different minds. The nominal rank and precedence of the student, like rank in all the liberal professions, must be determined chiefly, not by his merit, but by his standing: the habits of society, the mixed and entangled interests of life require it: but in obtaining this rank, it may be contrived (and it is the great secret of liberal education so to contrive it) that emulation shall be an active, steady, and commanding principle. Compulsion in such cases is ridiculous. It scarcely succeeds even in a nursery; and, as we advance in years, is less to be

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wished for, and is in fact less practicable. Constant admonition, the consciousness of an over-seeing eye, the fear of reproof, and the hope of praise, are indeed of service, are even necessary to overcome the desultory habits of youth, to check its wanderings, to fix its resolutions, and keep it to its purpose. These however are secondary and incidental powers: they serve to refit and keep the machinery in order; but the great spring, which moves and invigorates the whole, is emulation.

According to the last regulations, the University Honours are obtained in the following manner.

As soon as the student enters on his third year, he is subject to a public examination, which admits him, not to the Degree of Bachelor of Arts, but to that intermediate step, which still retains its old title of *Sophista Generalis*. The old exercise was a logical disputation in the public Schools on three philosophical questions, which had long dwindled into an insignificant form, before the present exercise was substituted in its room. At this previous examination he is expected to construe accurately some one Greek and one Latin book at least: the most difficult works are not required or encouraged, as there is no competi-  
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tion between the candidates, and an accurate grammatical acquaintance with the structure of the two languages is the point chiefly inquired into. Xenophon, Homer, Herodotus, Sophocles, Euripides, and Demosthenes among the Greeks, and Virgil, Horace, Sallust, Livy, and Cicero, among the Latins, are the most usual books. Besides this, he is examined in some compendium of Logic, (generally Aldrich's,) which is never omitted, and in the elements of Geometry and Algebra, which are not held to be absolutely indispensable. All this is done in public. Eight candidates may be examined in one day, who are all present during the whole time; and there is commonly a numerous attendance of Junior Students. Indeed there must of necessity be an audience, because every candidate is bound to attend one examination before he is examined himself. The number however far exceeds what the Statute requires, and the School is often quite full. The Examiners are four in number, especially appointed by the University, and sworn to the faithful performance of their duty.

If the student fails on this occasion, it passes *sub silentio*. He does not receive his certificate at the close of the day; and he may present himself again the next term.

After having passed this Examination, his studies are directed more steadily to the other,

where the honour he acquires will depend entirely on his own exertions. He cannot present himself till after the third year is completed, and it is common to defer it till the end of the fourth year. He is then examined first in the rudiments of Religion : a passage in the Greek Testament is given him to construe, and he is tried, by questions arising out of it, whether he has a proper view of the Christian scheme, and of the outline of sacred history. He is expected to give some account of the evidences of Christianity, and to shew by his answers that he is acquainted with the thirty-nine Articles, and has read attentively some commentary upon them. He is examined again in Logic, the object being chiefly to see that he has just and firm conceptions of its leading principles ; and, on this occasion, selections from the Organon are often introduced.

The Examination then proceeds to Rhetoric and Ethics. Upon these subjects the celebrated treatises of Aristotle are chiefly used : and whoever is master of them knows what an exercise of the mind it is to acquire a thorough insight into the argument, and what a serious discipline the student must have undergone, who has accomplished this point. The accurate method observed in each treatise renders it not a perplexing, but merely an arduous task : the precision of the language, the close connection of the reasoning,

reasoning, the enlarged philosophical views, and the immense store of principles and maxims which they contain, point them out as the best calculated perhaps of any single works for bringing into play all the energies of the intellect, and for trying, not merely the diligence of the scholar, but the habit of discrimination which he has formed, the general accuracy of his thoughts, and the force and vigour of his mind. If it be at all of use to divide, to distinguish, and to define, to study clear arrangement and order, to discern connection, and to comprehend a plan composed of many widely-separated parts, hardly any works can be named, so well adapted to all these purposes. To these is often added, at the option of the student, the treatise on Politics, which is in fact a continuation and completion of the Ethical System.

Besides these treatises of Aristotle, Quintilian as belonging to Rhetoric, and the philosophical works of Cicero, especially that *De Officiis*, as belonging to Ethics, are admitted. And these last, as being of easier attainment, are of course the choice of many candidates. But neither of them are strictly indispensable.

In examining *viva voce* almost two hundred candidates every year, nearly in the same departments, much skill and care is requisite, lest a certain routine of questions be introduced, which a student may learn, and give to them some plausible answers,

answers, without having drawn his knowledge from the original source. Nothing but practice and constant vigilance, joined to a familiar acquaintance with the several books, can effectually guard against this abuse. And hence to a by-stander the Examination may often seem vague and desultory, when the design only is, to probe the candidate here and there, and ascertain that his reading has been serious, not loose or superficial, or, as might sometimes happen, none at all.

At this Examination the student presents what number of Classical Authors he pleases, provided they be not less than three, and those of the higher order, including both languages. It is not unusual for those who aim at the highest honours to mention Homer, Pindar, one, two, or three of the Greek Tragedians, and Aristophanes. Thucydides is seldom omitted. The other historians, and the orators, are also included, according as the student's line of reading has been. Of Latin Authors, besides the poets of the Augustan age, Livy, Tacitus, Cicero, Juvenal, and Lucretius, are the most usual. In the books that he names, he is expected to be well and accurately versed. And although great encouragement is given to an enlarged range, yet a hasty and unscholarlike manner of reading, however extensive it may be, will not obtain reward, and is in fact much discountenanced.

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Besides the questions proposed *viva voce*, many others in the different branches of the Examination are put, and answered on paper, while other things are going on. And in this manner also the candidate's knowledge of Latinity is tried.

The Mathematical Examination is quite a distinct business. It is conducted indeed at the same time, but is chiefly done on paper, if the student has advanced far in those studies; although for every candidate who presents himself in Mathematics there is an oral examination, in which, with a table of diagrams before him, he is called upon, not to give full and long demonstrations, but, as the Examiner turns over a corresponding table, to answer questions relating to the properties of figures, and the mode of proving certain theorems. The soundness of his scientific studies is thus made known; and he has problems, which require time and close attention, to solve at his leisure on paper, while the examination passes on to others.

It must be well known to every one who has had experience in life, that, notwithstanding this formidable array of books and sciences, great numbers of candidates must be allowed to pass, whose attainments in both are, from various causes, very inconsiderable. Still if the system be so conducted as to encourage exertion, it would be absurd to reject those of the most moderate

derate pretensions, who have passed through their period of residence with good conduct, and a tolerably regular attention to the prescribed studies. Nothing but extreme incapacity, extraordinary want of school education, or gross idleness at the University, will absolutely exclude a student from his degree at the regular time. Of this description some few are found every year. But even these are not finally rejected; they may appear at the following Examination, and, unless the same insufficiency is again observed, generally pass.

Of those who are thought worthy of Honours, there are two classes in the branch of Literature, and two in that of Mathematical Sciences; and nothing hinders a candidate from being distinguished in each branch: indeed this double Honour is very frequent. The second Class of each department is divided into two parts, an upper and a lower; so that in fact there are three classes of Honours in Literature, and three in Mathematics. The individuals of each class are arranged among themselves, not according to merit, but in alphabetical order. It has usually happened, that above one third of the whole number of candidates have been placed in the list of honour: but of these by far the greater part are in the lower division of the second class. All these names are printed: the names of those who simply pass, and obtain no honour, are not printed.

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If any candidate is rejected, it passes *sub silentio*. His certificate is not delivered to him.

The Examiners are sworn officers, appointed for two years; they are four in number, and must all be present, unless prevented by sickness or some very urgent cause. The School is in general much crowded during the Examination-weeks, especially when a candidate, who enjoys any previous reputation, is to appear. In such cases a strong interest is excited among all orders, and great attention is paid.

It will be evident, from the statement here given, that the students are prepared to pass this examination, not by solemn public lectures, delivered to a numerous class from a Professor's chair, but by private study in their respective Colleges. This method of study is the next thing which requires to be explained; for upon this point also the world are greatly, and in some instances purposely, misinformed.

The mode of instruction by College Lectures, which prevails at both the English Universities, is an innovation upon the original plan, which formerly obtained among them, and which is still practised in foreign universities, and I believe in those of Scotland. Some peculiar advantages there are attending each method, and the best method perhaps would be that which should unite both more completely than is the case with any



modern university. If, however, they are compared one against the other, as means of instruction, the preference seems strongly due to that of College Lectures.

Under this system the pupils of one tutor are easily classed according to their capacities, and the stock of learning and science they bring with them. When formed into these subdivisions, the choice of the lecture may be adapted to their peculiar wants, and the lecturer can perceive, individually as he goes along, how his instruction is received. The heaviness of solitary reading is relieved by the number which compose a class: this number varies from three or four to ten or twelve: a sort of emulation is awakened in the pupil, and a degree of animation in the instructor, which cannot take place with a single pupil, and which approaches to the vivacity of a public speaker addressing an audience. At the same time he can address himself to individuals, satisfy their scruples, correct their errors, and in so doing, the subject being thoroughly sifted and handled is seen in a variety of lights, and fastens more durably on the mind of those who are listeners merely. Indeed, the impression thus made by theorems of science, and by processes of reasoning on every subject, is so much more vivid, and the means are at hand of ascertaining so satisfactorily how each pupil receives what he hears, that

that the business of teaching is made less irksome and fatiguing to both parties; and in a few weeks the tutor is enabled to form a juster estimate of the abilities, and quickness, and mental habits, of his pupil, than any other system could explain to him in as many years.

In reading the principal Classic Authors also, which forms a great part of Oxford Education, the advantages of this method are not less conspicuous. A habit of accuracy, the last habit which a young man acquires by himself, is thus created. A thousand points are remarked as he goes along, which would have escaped a solitary student. Bad school-practices are corrected. Principles of taste and criticism are conveyed in the most striking manner, because they arise out of the occasion, and are taught with the example before him. Opinions of men and books, and whatever else is connected with the topics as they occur, are easily communicated. The scheme of literature is gradually unfolded to his mind, according as he is able to bear it, and to profit from it. In fact, there is no work of the class here alluded to, which may not serve as a text-book; with which information of every sort may, as the occasion requires, be interwoven; and the mode of imparting it may be adapted to the individual who is addressed. It is thus that the stores of one mind may most effectually be transfused into another,

whether concerning matters of literature, or philosophy, or religion, or the conduct of life. It is in these readings that the full merit of those ancient models is made prominent, and brought home to the feelings and apprehension of every one. They serve as specimens and exemplars, according to which private study may be formed and moulded; for in private study, after all, the great field of literature must be traversed. And hence is established that intercourse of mind, which, imperceptibly, gives a tincture even to the most thoughtless, and marks a lasting stamp on others, who are hardly conscious of the successive impulses, by which the impression is continually worn in.

In the more ambitious display of a public Lecture, there are, beyond a doubt, advantages which private instruction cannot have. The effort of the Lecturer is naturally greater, his matter more carefully prepared, his tone and diction more elevated and impressive. There are emotions which eloquence can raise, and which lead to loftier thoughts and nobler aspirings than commonly spring up in the private intercourse of men: when the latent flame of genius has been kindled by some transient ray, shot perhaps at random, and aimed least where it took the greatest effect, but which has set all the kindred sparks that lay there, in such a heat and stir, as that no torpid

torpid indolence, or low earthy-rooted cares, shall ever again smother or keep them down. From this high lineage may spring a never-failing race; few indeed, but more illustrious because they are few, through whom the royal blood of philosophy shall descend in its purest channels, but will hardly be brought down to mingle with the baser alloy of the unschooled multitude. It is not, it cannot be, the most effectual means by which instruction is to be conveyed to the minds of the great majority of students; and to do this, surely, is the prime object in any system of national education. The succession of illustrious names brought into notice by the other mode, is apt to cast a delusive splendour over the prominent masses which it illumines, and to withdraw our attention from the thousand inferior objects which are crowded in the back ground, less captivating, it is true, to the imagination, but equally entitled to the care of true philanthropy. I would not undervalue these higher doings; but we must be cautious how they lead us out of the track of plain and sober industry. A thirst for distinction may interfere with homely duties more really important to mankind. Our husbandry is truly on a large scale; but let us beware how we sacrifice, after the example of vain ostentatious breeders, the food of some twenty or thirty, for the sake of making a proud shew of one.

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Such produce is not the true or certain test of skilful management. If we send out into the world an annual supply of men, whose minds are imbued with literature according to their several measures of capacity, impressed with what we hold to be the soundest principles of policy and religion, grounded in the elements of science, and taught how they may best direct their efforts to farther attainments in that line ; if, with this common stock, of which they all partake, they be encouraged afterwards to strike off into the several professions and employments of life, to engage in the public service of the state, or to watch over and manage the lesser circle of affairs, which the independent gentlemen, of this country, and of this country only, conduct in their respective neighbourhoods ; I think we do a greater and more solid good to the nation, than if we sought to extend over Europe the fame of a few exalted individuals, or to acquire renown by exploring untrodden regions, and by holding up to the world, ever ready to admire what is new, the fruits of our discovery.

Let not this be construed into an admission that speculation is discouraged. The fact is not so. But it is not, and it ought not to be the business of a body. It is, for us to execute an established system ; to teach and to recommend what is thoroughly approved. Individuals may  
engage

engage in the task of discovery; and they are better fitted for that task, if they be well informed in what is already known. In case they should be rewarded for their honourable search, "if truth shall have spoken to them before other men," let them in the name of truth not withhold the secret; it will be eagerly listened to here as elsewhere; and if, after due probation, it be found to be indeed the voice of truth which spake it, our system will thankfully receive the wholesome aliment. But to expect that every crude opinion or untried theory shall enter as soon as it demands admission, and take its place amongst us, while we rise up and make room to receive it, is against all reason and the analogy of things. Let the experiments be tried, and repeatedly tried, in some insignificant spot, some corner of the farm: but let us not risk the whole harvest of the year upon a doubtful project.

There is one province of education indeed, in which we are slow in believing that any discoveries can be made. The scheme of Revelation we think is closed, and we expect no new light on earth to break in upon us. The sacred volume we know has been abused, (as what gift of the Almighty has not been abused?) for the worst and wickedest ends. It has been hidden from the world, it has been corrupted, misinterpreted, and perverted, so as to become an engine of fraud and  
error,

error, and blind fanaticism. These arts and these acts of violence we hold it our especial duty to remedy and to guard against ; to keep strict watch round that sacred citadel, to deliver out in due measure and season the stores it contains, to make our countrymen look to it as a tower of strength, and to defend it against open and secret enemies. It stands conspicuous in all our streets : it catches the eye in every direction, and at every turning : and we should think all our views incomplete without it.

But I have, while pursuing these topics as they pressed upon my attention, left two or three points omitted, which belong to the detail of our proceedings.

Notwithstanding the high authorities quoted against the practice of composition, it forms part of the business of education in each College. These exercises however are all in prose, with the few exceptions before alluded to, and they are alternately English and Latin. In some Colleges a selection of the best is made every week, and read publicly before the College by the authors. In others they are collected at the end of each term, some judgment is pronounced upon them, and those who have written the best are thanked and commended.

It is also the practice of most Colleges (certainly of all the larger Colleges) to examine every student

student at the end of each term in the studies of the term. On this occasion he presents written notes and abridgments which he has formed, and gives an account of any other things he has read, connected with the main course of his studies.

There have also been for about forty years Prize Exercises, proposed by the Chancellor, in Latin Verse, and English Prose; to which our present Chancellor has added one, at his own suggestion, in Latin Prose. These are open to the whole University; and the successful compositions are recited in the Theatre in the most public manner at the annual Commemoration. The number of exercises usually given in is fifty or sixty: and occasionally a Prize in English Verse is added, which has brought forth poems of no common merit.

Such is the outline of the studies of this place: an outline, which I do not say is incapable of being improved and enlarged, but which does seem to comprehend all the leading objects of liberal education. In particular, it might, without danger of interfering too much with the more efficient studies of private colleges, admit of more frequent public lecturing than is at present practised. But to suppose that there is no such lecturing, is a great mistake. Besides a course, and sometimes two courses, in divinity,



I have already mentioned that lectures in this way are read by the several Professors in Natural Philosophy, Astronomy, Chemistry, Mineralogy, Botany, Anatomy, to classes drawn from different Colleges, at the option of the individuals, or under the advice of their tutors. Public lectures, which are rather detached dissertations, are also read, one in each term, to the whole University by the Professor of Poetry, and the Professor of Modern History. There is likewise a Course in Modern History often read to a select class, in which the doctrines of Political Economy have by the present Professor been much introduced and discussed.

That Political Economy therefore is unknown or discountenanced as a science, is equally wrong with many other imputations against us. The best works in that branch, as well as in the elements of Law and Politics, are in the hands of many students, with the full approbation of those who regulate their studies; although it is never forgotten that to lay a foundation of liberal literature, ancient and modern, before any particular pursuit absorbs the mind, is our main business. Any student also may obtain assistance from the Professors of Saxon and Oriental learning. But it is seldom that classes are formed in these branches. A few individuals, enough  
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to keep up the succession unbroken, have always made them their favourite study. But no account is taken of these matters at the Examinations for Degrees.

## CHAP. V.

*Of PLANS OF EDUCATION in general, and particularly of English Education.—Abuse of the term UTILITY.—Remarks on the Study of Political Economy and Moral Philosophy—Of some vulgar errors respecting Oxford—Conclusion.*

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**P**LANS of Education can never create great men. It is a weak and mistaken opinion one now and then meets with in the world; and all the testimony of history and experience will never wholly explode it. Native vigour and persevering exertion are the rare qualities, which lead to excellence of every kind. These qualities, it is true, may be aided, encouraged, and directed by method. Still it cannot happen that the method best adapted for the generality of cases will exactly suit each. The charge of education is a weighty one, and many interests are involved in it: it must be conducted with a view to the general benefit; and rules not always liked, not always profitable to individuals, must be enforced. Some perhaps will be impatient, and overshoot  
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the convoy, in hopes of making a better market. But it is at their own peril; and as the advantage is precarious, so is the failure unpitied, and without remedy.

There are again many who speak, there are some even who have written upon education, as if in its best form it were one continued system of restraint, of artificial guidance, and over-ruling inspection. The mind, they tell us, may be moulded like wax; and wax-work truly is all these plans will make of it. Such was the old Platonic reverie: such was the Jesuit scheme, the most perfect drill-training, perhaps, from the Centinel to the General, that ever was devised. Such in a great measure is the method of the modern Quakers. Heaven, and the guardian genius of English liberty, preserve us from this degrading process. We want not men who are clipped and espaliered into any form, which the whim of the gardener may dictate, or the narrow limits of his parterre require. Let our saplings take their full spread, and send forth their vigorous shoots in all the boldness and variety of nature. Their luxuriance must be pruned; their distortions rectified; the rust and canker and caterpillar of vice carefully kept from them: we must dig round them, and water them, and replenish the exhaustion of the soil by continual dressing. The  
sunbeams

sunbeams of heaven, and the elements of nature, will do the rest.

In the first stages indeed of infancy and boyhood, restraint must be continually practised, and liberty of action abridged. But, in proportion as reason is strengthened, freedom should be extended. At some of our public schools, it is said, this freedom is indulged to a dangerous extent. The charge may be just; and if so, the evil calls aloud for correction. But when a student is sent to the University, he ought to understand that he must think, in a great measure, and act, for himself. He is not to be for ever watched, and checked, and controlled, till he fancies that every thing is right which is not forbidden: as if there were no conscience within him, and no God above him, to whom he is accountable. Obedience is indeed a virtue even in man; but it is obedience founded in right reason, not in fear. Unless joined with this principle, virtue itself hardly deserves the name. Unless some choice be left it, some voluntary action to try its steadiness, how shall it approve itself to be virtue?

On this principle I rejoice to see a manly and generous discipline established among us—a discipline which enjoins nothing, which prohibits nothing, which punishes nothing, but what reason and common sense declare deserving of that treatment.

ment. There are decencies and formalities, indifferent perhaps in their own nature, which all well-ordered communities, especially if numerous, find it expedient to enforce by rules; and which none but a depraved taste would disrelish or habitually violate. But in all the great business of education, the student feels that what he does is his own doing; the free working of his own will; assisted certainly by counsel, by reproof, and by encouragement; but springing principally from his own sense of what is fitting, virtuous, and honourable.

In the favourite studies of the place, they meet with nothing but what tends to breed and foster these noble sentiments; to make them feel what they owe to their country in a land of freedom, and what their country expects from them. In the histories of Thucydides and Xenophon they see reflected all the great causes and motives, which can ever agitate and distract their own nation. They read, unmixed with the prejudiced and perverse clamours of party, the fatal consequences of misrule and anarchy, of wild democracy, of unlimited or unjust power. In these works, more especially in the former, is spread out before their eyes a crowded but not a confused picture of human affairs, exhibiting all the passions, both in their secret workings and in their fullest energy—all the difficulties and duties of a true patriot—all the virtues, the vices, the intrigues.

intrigues, the reciprocal interests, and the diversified fortunes of free states; and with the fullest and minutest detail of facts are interwoven such reflections and reasonings, as must for ever fix on that history the seal of political wisdom, and make it to be, what its author nobly and boldly foretold it would be, a standing monument of instruction to all times.

In the latter of these writers they will see how active patriotism and skill in affairs may be combined with the cultivation of letters and sound philosophy: while in his luminous narrative will occur to them such a lively and just account of things, such strong portraits starting, as it were, from the page in their native mien and features, as to carry almost all the distinctness, and more than all the authority, of living examples. And from no study can an Englishman acquire a better insight into the mechanism and temper of civil government: from none can he draw more instructive lessons, both of the danger of turbulent faction, and of corrupt oligarchy: from none can he better learn how to play skilfully upon, and how to keep in order, that finely-toned instrument, a free people.

To think that any student can peruse and understand these works without catching some portion of the generous spirit that breathes in them, is to argue an ignorance of the frame and constitution

stitution of man's nature; and many, we trust,  
 there are, who, in the lofty language of Milton,  
 "are led by them and drawn in willing obedience,  
 "enflamed with the study of learning, and the  
 "admiration of virtue; stirred up with high hopes  
 "of living to be brave men, and worthy patriots,  
 "dear to God, and famous to all ages."

So live they yet

Unchang'd by time, and hold their empire still  
 With noble minds : still lingering on the banks  
 Of Ilis' silver stream, the Muse of Greece,  
 As by Ilissus once, her awful truths  
 Unfolds, and draws from many a record proud  
 The great example, not in vain address'd  
 To Britain's youth, that teaches how to prize  
 Their country's worth, and how to guard its weal  
 With virtue or with arms. Lo ! where she points  
 To Marathon's dread plain, and the rough shore  
 Of sea-beat Salamis, and bids them mark  
 How Heaven itself will arm, to aid the cause  
 Of virtuous freedom. From the mystic shrines  
 Of old Eleusis, and her dark abodes,  
 Went forth "The Mighty Mother," and in clouds  
 Hovering aloft o'er Persia's baffled host  
 Pour'd wild dismay, and on the Colian rock  
 Scatter'd the frequent wreck. Then while the flame  
 Glows in their youthful breasts, pausing awhile  
 The sweet instructress bids them mark again  
 How Athens rose to empire ; firm, and wise,



Resting her sway on lovely virtue rose ;  
 Till wealth and power prevail'd at length to taint  
 Her simple faith, and warp'd her from the line  
 Of equal rule : and the vile demagogue  
 Unfix'd the people's mind : and loosening first  
 The fence of law, that held him from his prey,  
 Chang'd them from what they were, from just and  
 mild

To fierce and cruel. Ponder th' eventful tale,  
 Ye rising hopes of Britain, for it speaks  
 With no light warning.

Such was the impresson made by these studies on one, who had himself drank largely at the fountain of modern science as well as of ancient learning ; who lately shone a bright example among us, as the warm friend to merit of every kind ; who never ceased to encourage, to direct, and to assist those around him in every honourable pursuit ; and who is now wisely gone to enjoy the evening of life in repose, sweetened by the remembrance of having spent the day in useful and strenuous exertion.

It is not without reason then that we may think ourselves injured and insulted, when the world are told that we confine our instruction to the grammatical niceties of a dead language—that we repress all attempts at reasoning upon moral and political questions—that, “ by our miserable  
 “ jealousy and littleness, an infinite quantity of  
 “ talent

“talent is destroyed,”—that all the great topics, in which the mind of a public man should be well informed, are not only neglected, but discouraged or despised. The world in general cannot know, what the writer of this calumny most probably knew, that the charge is false. They will naturally be impressed by the daring look and menacing tone with which these positions are advanced: and, unless they read with sufficient attention to detect the ignorance and inconsistency of the writer, they will conclude, that, if not answered, they cannot be denied. In such a case indeed, where the charge is totally unsupported by proof, and by the authority of any name, a bare denial is in strict justice enough. No man can fairly be put on his defence, and expected to clear himself from loose accusations, without being even confronted with his accuser. But what could not in strict justice be demanded of us, it may still be wise and prudent to concede. A decent respect for public opinion, which every man and every society of men ought to entertain, makes it impossible to hear oneself openly and industriously defamed without some uneasiness, and without feeling some anxiety to give truth its fair chance against malice and defamation.

The words of this acrimonious invective I have not thought it always necessary to transcribe; but the substance of it will not be found, I trust,

unfairly stated, if compared with the extracts below; which contain some of the noxious infusions in their most rectified and concentrated

• ‘ The English Clergy, in whose hands education entirely  
 ‘ rests, bring up the first young men of the country, as if they  
 ‘ were all to keep grammar schools in little country towns;  
 ‘ and a nobleman, upon whose knowledge and liberality the  
 ‘ honour and welfare of his country may depend, is diligently  
 ‘ worried, for half his life, with the small pedantry of longs  
 ‘ and shorts. . . . A genuine Oxford tutor would shudder  
 ‘ to hear his young men disputing upon moral and political  
 ‘ truth . . . . He would augur nothing from it, but impiety  
 ‘ to God, and treason to Kings. And yet, who vilifies both  
 ‘ more than the holy poltroon, who carefully averts from them  
 ‘ the searching eye of reason, and who knows no better method  
 ‘ of teaching the highest duties, than by extirpating the finest  
 ‘ qualities and habits of the mind? If our religion be a fable,  
 ‘ the sooner it is exploded the better. If our government is  
 ‘ bad, it should be amended.’ Edin. Rev. No. 29. p. 50.

• ‘ When an University has been doing *useless things* for a  
 ‘ long time, it appears at first degrading to them to be useful.  
 ‘ A set of lectures upon political economy would be discouraged  
 ‘ in Oxford, probably despised, probably not permitted. . . .  
 ‘ The Parr or the Bentley of his day would be scandalized in an  
 ‘ University, to be put on a level with the discoverer of a  
 ‘ neutral salt; and yet, *what other measure is there of dignity in*  
 ‘ *intellectual labour, but usefulness?* . . . . Nothing would so  
 ‘ much tend to bring classical literature within proper bounds,  
 ‘ as a steady and invariable *appeal to utility* in our appreciation  
 ‘ of all human knowledge. The puffed-up pedant would  
 ‘ collapse into his proper size, and the maker of verses, and the  
 ‘ rememberer of words, would soon assume that station which  
 ‘ is the lot of those who go up unbidden to the upper places of  
 ‘ the feast.’ Ibid. p. 51.

form.

form. There is however one ingredient carefully thrown in, with a view to render the rest more palatable—a plausible affectation of zeal for what is termed *Utility*.

Upon this subject I have already treated at some length in the third Chapter. But the fallacy is of such perpetual recurrence, that I must request a little farther attention while the solidity of this pretension is accurately examined. *Utility*, if it means any thing, means that which is conducive to some good end. Thus a thing may be useful which is not good in itself, provided it lead to what is good. It is the value of the end, which must determine the value of the means. And if a question arise concerning the comparative utility of two things, it can only be determined by considering the nature of the ends to which they respectively lead.

Now all those arts and studies which relate to the improvement of manufactures, and to the raising or multiplying the means of subsistence, terminate merely in the bodily wants of man. Our houses are better furnished, our table may be better supplied, our travelling more commodious; and all these are very desirable ends. But will any man who aspires to the name of philosopher maintain, that these are the principal ends of human life—that a rational being is most nobly occupied in supplying his bodily wants—in ministering

nistering to the caprices of fashion in dress, in building, in equipage, or in diet? There surely is some object paramount to all these, for which his faculties are fitted, and towards which they receive from nature some secret impulse and bias; an impulse which he is enabled to obey, in proportion as the pressure of those other motives is lessened, which are inferior in dignity, although prior in necessity. To make *necessity* the standard of what is praiseworthy or honourable, is against the uniform judgment of mankind. If that position were admitted, the lowest employments of life are unjustly depressed: for what services are more necessary than those which provide us with food and raiment? If the other wants and pleasures of life could not be consulted, without a sacrifice of these, no man could hesitate to which to give the preference. It is only on the presumption that these can be supplied by ordinary hands, and that there is time and labour enough at the disposal of society for other purposes, that we can at all justify those less necessary pursuits, which engage the attention of the higher departments in civilized life. This universal testimony of mankind, uncalled for and undesigned, appears to me the strongest evidence for the reasonableness of that distinction which every where prevails, and which admits only of such variations as local and accidental peculiarities naturally cause. The  
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main principle is not only observable, but is prominent under all these variations, and has been so in all ages of the world.

Still we are continually reminded, that solid and useful attainments are preferable to those which are less necessary, and which adorn rather than support life. I readily grant that they are so : but only when brought into *competition* with each other. It is only when we are called upon to *make a choice between two*—when we cannot *have both*. We must build our house before we furnish it : but he who supplies the library and the pictures may surely be allowed to rank above the artificer that raised the walls and framed the roof.

Neither can any distinction be justly made between the case of *manual* and *intellectual* labour. They cannot indeed be altogether separated, even in the lowest occupations. And where the labour is purely intellectual, I do not see how its dignity can be measured by the tendency it has to satisfy the bodily wants of men. It is not, at least, a self-evident proposition ; which this Reviewer presumes it to be. And if it be true, much more reason does there seem for measuring the mechanical and corporeal employments of life by that standard. But it is *not true*, and never will be *established* in the opinions of men. It may be brought forward upon occasion, like many other  
plausible

plausible deceptions, to serve a temporary purpose, to excite odium against one party, or to acquire popular favour for another; and the mischief may be great for a time, although the delusion cannot be lasting.

There must be surely a cultivation of mind, which is itself a good: a good of the highest order; without any immediate reference to bodily appetites, or wants of any kind. Of this cultivation I should say, as of many professions and trades, that it must not be allowed to *interfere* with duties of a plainer kind. If they cannot *both* be allowed in the same society, that which is least necessary must give way. But in the present case, such is not the question. No pretence is set up, that an undue proportion is withdrawn from the general population, and employed in these studies; but that the *studies themselves* are frivolous, because they do not immediately tend to what is called *practical* good.

There are, it is true, emergencies of so imperious a nature, that they seem, while they last, to exalt the merit of him who relieves them, above that of every other service. An emergency of this kind is war. But no one surely can desire war on its own account. No sincere Christian, or friend to mankind, can wish the profession of arms to be extended beyond the necessity of the case. The necessity may be lamented, but, after  
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the unvarying experience the world has had, it is the weak and visionary theorist only that can expect to see it altogether removed. And having this experience before us, any system of national education would be *wrong*, which unfitted men for that state of things—any system would be *imperfect*, which had not some tendency, direct or indirect, to fit them for it. And if Classical education be regarded in this light, there is none in which it will be found more faultless. A high sense of honour, a disdain of death in a good cause, a passionate devotion to the welfare of one's country, a love of enterprize, and a love of glory, are among the first sentiments, which those studies communicate to the mind. And as their efficacy is undoubted in correcting the narrow habits and prejudices to which the separation of the professions gives birth; so in the rough school of war is it more especially exemplified, in mitigating the tone of that severe instructor, and in softening some of his harshest features.

But I will not return, however attractive the theme, to a consideration of the merits of the best Classic writers. The praises we bestow upon them will be regarded by our adversaries, not as *proofs*, but as *encomiums*; and if what has been said is not sufficient, there is nothing, I believe, that can be said, to convince a hesitating and candid enquirer, how naturally they tend to inspire  
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just



just and elevated thoughts ; thoughts not merely adapted to solitude and contemplation, but to the intercourse of social life, and to the discharge of its most active duties.

Let me be permitted however, before I quit the subject, to transcribe a passage from the same Review ; written at a time when candour and liberal sentiment towards English Universities were not unknown to it.

“ It is the respect which men of rank in England usually pay to a Classical education, that drew from our Author the following compliment, in which we heartily join, in favour of our southern neighbours, and which is valuable, as coming from a man little accustomed to the complimentary style.”

‘ We ought to judge in matters of education, rather from experience than from mere reasoning. We should enquire what nation has produced the most active, and the greatest men ; not indeed the greatest number of compilers and of book makers, but of the most intrepid, the most acute, accomplished, and magnanimous characters ? This is very probably the English nation.’ Edinburgh Review, Number vi. p. 352. On Lichtenberg’s Miscellaneous Works.

If such be the advantages of a system founded in the study of ancient literature, it cannot be an object of indifference with the nation, to see it firmly established and well endowed. To preserve  
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and uphold with due care this venerable edifice, a large appropriation both of the men and of the property of the country may well be made. Many there certainly ought to be, whose peculiar office should lead them to examine diligently all its parts, to bring together such materials as are necessary to counteract decay, to maintain its solidity, to cleanse, to improve and embellish it. But it is the *free communication of its use to the public*, which is their leading purpose; and, according as that duty is well or ill performed, the judgment of the public should be pronounced.

That some of its apartments might not be arranged more commodiously, or furnished better, is more than I would presume to say. But on the subject of Political Economy, of which we now hear so much, I will venture a few observations in our defence.

This is, beyond a doubt, of all sciences relating to human interests, that in which the greatest progress has been made in modern times; and much honour is due to those writers who have let in light upon this hitherto obscure and unfrequented track. But the effect of novelty and discovery is to attract for a season an undue proportion of public favour. Such appears to me to have been the mistake with regard to Political Economy: and, in many instances, it has been a dangerous, if not a mischievous mistake: for

the attainment of this science seems almost to have supplanted all the other branches of knowledge requisite for a statesman; to have often narrowed his views, and to have made him regard every public measure simply in the relation it bears to national wealth. But this object, as I have already contended, and ever will contend, against the clamorous sciolists of the day, is not the prime business of true policy. However important and even necessary it may be, it is a subordinate and not a predominant concern in public affairs—not less than the management and improvement of an estate in private life is an inferior duty to the education of children, the maintenance of character, and the guidance of a house.

Still it cannot be disputed, that the science has a tendency, if rightly studied, to enlarge the mind, and that it will enable a man to perform many of the relative duties of life, both public and private, more correctly. On this account the introduction of it into the Lectures on Modern History has always appeared to me a great improvement; and the still farther extension of the same enquiry would, I am persuaded, be much approved.

Its great leading principles however are soon acquired: the ordinary reading of the day supplies them. And with the majority of students, the more accurate study and investigation of its the-  
orems

orems may well be reserved for those situations and occasions, in which many of them will be placed at some future season, and which afford ample time for the completion of such enquiries. When combined with practical exertions, and called forth by particular occasions, these studies gain a firmer hold, and are pursued with more eager interest. The mind should indeed be early disciplined and fitted for that work: but the work itself may be done when the time comes.

It is a folly to think that every thing which a man is to know must be taught him while young; as if he were to spring at once from College, and be intrusted with the immediate management of the world: as if life had no intervals for extending knowledge: as if intellectual exercise and the act of learning were unbecoming the state of manhood.

With regard to this science in particular, there are many points in it, which make me think it a fitter employment for the mind in an advanced period of life, than when the affections are young and growing, and liable to be cramped and stunted by the views of human nature which it continually presents. There is perhaps something in all theoretical views of society, which tends to harden the feelings, and to represent man as a blind part of a blind machine. The frame-work of that great structure must, we know, be put together upon such principles. And the more enlarged  
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our sphere of action is, the more correct and luminous ought our notions to be of their relative power and importance. But by far the greater part of those who are educated for active professions have less occasion for contemplating these abstract notions, than for adapting themselves promptly to the limited relations of life in which they are placed; and in which the remedy of evils caused by the friction of the machine and by external accident, requires not that comprehensive view of its whole construction to be for ever present to the mind. It is not then that I would keep these truths out of sight; it is not that I would deny the utility of them in every sphere and condition: but where a choice is left us among many pursuits, all of which are in their several degrees beneficial, I would be very cautious how that was singled out and made predominant, which is so prone to usurp over the rest, and the abuse of which is not a laughable, but a serious evil.

Much we are told from day to day of the folly of pedantry. The folly is indeed ridiculous, and it is seldom spared. But the pedant in chemistry, or in physics, is at least as disagreeable an animal as the pedant in classical learning; and the pedant in political economy is not disagreeable only, but dangerous. And if a prospect were open to a young man of a period of leisure after his term of college-study should be expired, it seems more  
advisable

advisable to lay the foundation for this science by exercising his mind in sound Logic and in Mathematical reasoning, upon which any other system of close and severe reasoning may soon be built, than to run the risk of sacrificing that more generous discipline, which, if not imparted at an early period of life, is seldom acquired afterwards.

Never, while the world lasts, will it be wholly disabused of that specious error, that the more there is crammed into a young man's mind, whether it stays there or not, whether it is digested or not, still the wiser he is. And writings such as those which I have been examining, smart, witty, and confident, tend to confirm this diseased habit of thinking, and to spread the contagion. A half educated father hears that lectures are read in Chemistry, Botany, Mineralogy, &c. &c. at one place, and his son is learning nothing of this sort at school. Incapable of judging how mental powers are improved by continual exercise, and how the moral character is in a great measure formed by the study of good authors, he fancies that when the grammar of a language is learnt, all farther attention to that language is lost time—that there is nothing new gained, because there is no new name. If the boy is captivated by the novelty and variety of the studies which are presented to him, he seldom returns with any relish to philological pursuits. He may become a skilful agriculturist, an improver  
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of manufactures, an useful inspector of roads, mines, and canals: but all that distinguishing grace, which a liberal education imparts, he foregoes for ever. It cannot be acquired in a later period of life, if the morning of his days have been occupied with other cares, and the intellectual habits already settled in different forms and postures. If, as too often happens, these matters are received into the ears, but take no possession of the mind, there is not only a moral blank, but an intellectual barrenness—a poverty of fancy and invention, a dearth of historical and poetical illustration, a want of all those ideas which decorate and enliven truth, which enable us to live over again the times that are past, to combine the produce of widely distant ages, and to multiply into one another the component parts of each. The experiment is a cruel one. I have seen it tried; and have witnessed the melancholy and irreparable result.

On the contrary, if this liberal instruction be first provided, and if the intellect be duly prepared by correct Logic, and pure Mathematical science, there is no analysis, which the business of life may afterwards call upon him to investigate, beyond the reach of a moderate understanding. The habit of discrimination, the power of stating a question distinctly, and of arguing with perspicuity, are of much greater importance than the hasty acquisition of miscellaneous knowledge. Not that I  
would

would be understood to exclude the study of those matters from an University. They are taught, and esteemed and encouraged here: but we do not deny that they are the subordinate, and not the leading, business of education: and (what I think should never be forgotten) they are much more easily attained by a well disciplined mind, after he enters into life, than the other studies upon which we lay the greatest stress.

If it be seriously complained of as a defect, that scepticism either in philosophy or religion is discountenanced, I can only pity the folly of the writer who could advance so untenable a position. If indeed the object of education be to distract the mind of the student, to make his opinions loose, wavering, and inconstant, instead of guiding his choice, assisting his judgment, and concentrating his powers, then we must admit that we are altogether under a mistake. If he was sent here, not to be fed with what we believed to be the most wholesome diet, but to be turned adrift amongst a medley of all sorts of food and all sorts of poison, and left to choose for himself, then indeed have we still to learn our duty, and to begin at that point where we have hitherto fancied education ought to end. But the wretched absurdity of this doctrine is too manifest to bear a question. It must seem like trifling to attempt its refutation. I will therefore proceed to notice



one topic more, on which I have heard the complaints of friends as well as enemies.

Much wonder has been sometimes expressed, that, in so important a science as Moral Philosophy, no more distinct provision should have been made in the English Universities, and that so much respect should still continue to be paid, more especially in Oxford, to the ancient heathen systems of Ethics, after so many corrections and improvements, with the light and authority of the Gospel to guide us.

To this objection the first answer which occurs is, that, in a Christian community, Ethics is much more included within the province of Religion than that of Philosophy. Without the sanction of Religion, the purest system of Ethics would be comparatively lifeless and unfruitful: and without ethical instruction, Religion itself is vapid, and even dangerous. They may be considered as inseparable ingredients of one compound; and the care of teaching both in the most effectual manner may well be intrusted to the same hands. It is then from the pulpit that we are to look for the fullest performance of this branch of education; and it is in this service that we see called forth amongst us the greatest efforts of moral and metaphysical reasoning.

The name of Sermon has with some people become synonymous with a trite superficial statement

ment of truths which no one combats. A volume of Sermons is too often regarded by the world in that light: and it is well known to be a most unpromising title to a work. Call the same composition, Lectures in Moral Philosophy, Dissertations on certain theorems in Ethics or Metaphysics, and they are immediately supposed to contain something profound—some display of acute and original reasoning—some new illustration or powerful vindication of established truths. And the same injustice is equally observable with regard to the unpublished arguments which are continually framed, and delivered from the pulpit. The instruction, however, thus conveyed is, for all practical purposes, and in a great degree also for intellectual exercise and improvement, the most solid and impressive.

Religion adapts itself to all conditions, to all occupations, whether of mind or body; and that form, in which its truths are best represented to a congregation of students and of educated men, is one which calls for a power of abstract reasoning, and for a knowledge of the best Ethical works, the matter of which, according to its worth, may be incorporated with religious discourse. Hardly any man but the Euthusiast contends that the Gospel was designed to supersede moral reasoning. It adds a sanction to Ethics, which the sublimest philosophy could never give: it corrects some

errors, into which the purest philosophy, without that guide, had fallen. But it displays no entire and systematic code, which renders the employment of our natural faculties in such an enquiry less needful: on the contrary, it affords a strong additional stimulus to exert them in this service. If therefore the whole of what we learnt in *Morals* were to be derived from one work, no Christian could hesitate between the system of Aristotle and the system of Paley. The latter work is well known here, and never mentioned without respect. But whether as an exercise of the reasoning faculty, or as exhibiting moral theorems in a more captivating and convincing shape, I cannot think it entitled to a decided preference. It may lead to a notion also, that it contains *all* we think well established in Christian Ethics: whereas the Greek Philosophy is always studied with a reserve in favour of Christianity, and an habitual reference is made to a more unerring standard, by which its soundness is to be tried. When we consider too how frequently, from the very nature of the case, a popular modern work in English will be read without much specific encouragement, while a foreign stimulus is almost always wanted to make an ancient treatise of any depth generally studied, the prudence of fixing on the latter as the object of reward and honour, supposing them nearly equal in value, cannot be questioned.

questioned. My own conviction, after much consideration of the matter, decidedly settled in that way: but I admit it to be a point, on which different opinions may well be entertained, even by people acquainted with the works of both classes.

In the view which has thus been given, and the defence which has been attempted, of Oxford Education, although I have not been able, nor indeed have I been willing, to suppress the strong affection which I feel for the place and for its peculiar studies; yet nothing has been farther from my mind than to act the part of a professed advocate—to hide its defects—to exaggerate its merits—and to give a false complexion to the whole case. It is one of the marks either of extreme weakness, or of artful malignity, to draw an ideal picture of what a seminary of learning might be, or ought to be. A kind of intellectual paradise is delineated, from which human passions, prejudices, and interests are altogether excluded. Nothing is to occupy the mind but a never-failing and laborious attention to peculiar duties. No allowance is to be made for difference of bodily or mental constitution—none for occasional languor, or fluctuation of spirits—none for the avocations of business—for multiplied and entangled connections—for pursuits of private interest

interest and advancement; pursuits which are thought not only allowable, but laudable in every other department of life. And when this visionary scene has been exhibited to the fancy, what wonder if the reality shall be found homely and disappointing! Where human beings are, human follies and interests will ever be found. The comparison ought not in candour to be made with a perfect standard; but with that which seems fairly practicable, and reasonably to be expected in the present state of things. If there be any institution so pure, any body of individuals so devoted to the public good, that no other motive finds place in their minds, and no other view or inclination, from day to day, is harboured there, but the service of God and man, let *them*, (with solemn reverence and sincerity of heart I speak it,) let them cast the first stone at us. But these are not the men, from whom the language of insult and invective is heard. It is that many-tongued spirit of jealous discontent or political discord, which utters these jarring sounds; which ever and anon flits across our path, and, occupying some sheltered nook or over-hanging eminence, derides us with fiendlike mockery, and points with a reproachful hand at each faltering step or accidental failure: while nothing seems to delight it more than to see its elfish tricks imitated by an idle throng of spectators, or to hear an echo

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of laughter raised at the expence of silent and unpretending worth.

There are, moreover, some points in the constitution of this place, which are carefully kept out of sight by our revilers, but which ought to be known and well considered, before any comparison is made between what we are, and what we ought to be. *The University of Oxford is not a national foundation.* It is a congeries of foundations, originating some in royal munificence, but more in private piety and bounty. They are moulded indeed into one corporation; but each one of our twenty Colleges is a corporation by itself, and has its own peculiar statutes, not only regulating its internal affairs, but confining its benefits by a great variety of limitations. In this particular, I believe, we are much more restrained than the foundations in Cambridge, although in many cases the limitations bear a close resemblance. In most Colleges the fellowships are appropriated to certain Schools, Dioceses, Counties, and in some cases even to Parishes, with a preference given to the Founder's kindred forever. Many qualifications, quite foreign to intellectual talents and learning, are thus enjoined by the Founders; and in very few instances is a free choice of candidates allowed to the Fellows of a College, upon any vacancy in their number. Merit therefore has not such provision made as the extent

tent of the endowments might seem to promise. Now it is certain, that each of these various constitutions cannot be the best. The best of them perhaps are those where an unrestrained choice is left among all candidates who have taken one degree. The worst are those which are appropriated to schools, from which boys of sixteen or seventeen are forwarded to a fixed station and emolument, which nothing can forfeit but flagrant misconduct, and which no exertion can render more valuable.

But what can be said to all this? Are the wills of private benefactors to be set aside, not because they contain provisions *injurious* to the public, (for in that case no one could question the propriety of interference in the Legislature,) but simply because these provisions are *not the best that might have been?* If the country were about to allot anew any portion of its wealth for the purpose of education, of course the plan would be uniform; and the regulations such as might seem best adapted, in every respect, to promote the desired end. But an English Legislature has always evinced, and I trust ever will evince, a tender regard for the authority of Wills, and the sacredness of private property. Whatever innovations may be made, no one can apprehend from such a Legislature, that any personal loss should be sustained by the present individuals. And whether even the  
maintenance

maintenance of a sacred principle be not a greater good than the mere *amelioration* of a system, ought to be, and would be, I am confident, well considered, before any change is made<sup>a</sup>.

<sup>a</sup> Mr. Cockburn, late Christian Advocate at Cambridge, has proposed a plan for limiting the duration of all fellowships to ten or twelve years, securing of course the present possessors from any loss or injury. Although I admire and applaud the zeal of this writer, and have no doubt of the purity and rectitude of his intentions, yet I cannot think his plan desirable, on several accounts. The hardship, which many individuals would *certainly* suffer, outweighs in my mind the value of any *incidental good* which might arise from this system. Besides, the great object proposed is, to send Fellows of Colleges into active employment. Now this purpose is already effected by the permission, universally granted, of non-residence. Not more than one sixth part, I believe, of the Fellows of Colleges in Oxford are resident; very few more than are engaged in the business of education. The rest are employed in the world in different ways. The system of non-residence is carried so far, as to have affected materially the aspect of the place, perhaps farther than in prudence it ought to be. Very few are there who are possessed of leisure to carry on learned works. And the consequence is, that the business of Authorship is often assumed by most incompetent hands; while abler men are occupied in the more useful but less showy task of tuition. On this subject I believe the public are much misinformed. The life of a College is far from being the life of a Cloyster. The character of a Fellow of a College, so often made the theme of satirical humour, like that of the Squire in country life, has nearly disappeared. The evil, if any, is now reversed. So far from a College being a drain upon the world, the world drains Colleges of their most efficient members; and, although the University thus becomes a more effectual engine of education, it loses much of that characteristic feature



In the mean time I never wish to see the University placed above responsibility to public opinion. I never wish to see her shielded from the fear of public censure, reposing securely on her endowments, and disregarding the clamours of the world around her. It is the terror of the public voice which keeps in awe our very Government, and all our public institutions: and when once that salutary check is removed, we know how soon every ill weed springs up and ripens in every quarter of the estate, and how indolent all its stewards and labourers become. To the voice of the public we ought always to answer with respect, and to render an account, if called upon, of our proceedings. And when that account is fairly given in, I do not fear that a judgment will be passed, upon the vain and ungenerous expectation of perfect virtue. If indeed the great purpose of national education were defeated or lightly regarded by us, if the life-blood of England, instead

it once had, as a residence of learned leisure, and an emporium of literature.

Having mentioned this pamphlet of Mr. Cockburn's, I cannot avoid repeating, that I admire the sincerity and benevolence of the Author, and that I enter warmly into his views of the danger to which the Church is exposed, not by the fear of Catholic Emancipation, as it is absurdly called, but by the subtle activity of its adversaries, and the supineness and indifference of those who ought to be its most energetic defenders.

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of being invigorated by healthy food, and quickened by pure patriotism, were sent back tainted and diseased, to circulate through her veins disloyalty, irreligion, or fanaticism, then indeed might we hang down our heads in shame, and shrink from that storm of obloquy which is gathering so thick around us. But if no such deadly mischief is suffered to lurk here; if, with the allowances candour will ever make for human frailty, we be found upon the whole to discharge our duty with discretion and fidelity; we need never scruple to meet our accusers with a clear and unabashed countenance; confident, as we well may be, that we shall continue to enjoy the protection of the government we live under, and the favour of that nation, whose best interests we serve.



## POSTSCRIPT.

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**I** WISHED, when it was too late, to introduce a note, or to make some alteration in one or two passages. E. g.

P. 60. l. 14. *Quod* always has more or less the force of BECAUSE. This is not strictly true. It has the force also of *As to*; but this use of it was not the point in question: it may safely be said, that it *never* has the force of *ut*.

P. 67. Note. A further reason might be assigned for the doctrine respecting *scio quod*, notwithstanding the line in Plautus. A long parenthesis is often the cause of a little grammatical incongruity in the oldest writers: it is a kind of *disturbing force*, which affects the course of the sentence, although it does not extinguish its original character: such a sentence therefore is not a good authority for any unusual construction.

P. 90. l. 11. This statement may seem hardly reconcileable with the example from Livy, xxxi. 9. in the same page. It is certainly a general rule, that, to mark the *same relation* in Latin, the *same case*

*case* is required. But this rule is, like other grammatical rules, liable to variation, through the idioms and anomalies of language: of which variation the passage from Livy xxxi. 9. is one example.

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### ERRATA.

P. 8. l. 9. for *light* read *lit*,  
P. 57. l. 6. for *ut* read *at*,











8

(10)

(5)

3

(11)

(12)

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(13)

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(18)

